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The Living Church

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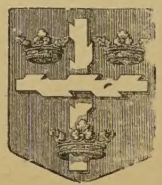

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The Living Church

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Editorials and Comments.

The Living Church

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AD CLERUM.

"Gravis et perversus nimis abusus est. Clericalem habitum non deferre, in quo Deus irrideri dicitur, obscuratur decus Ecclesiae, clericalis ordinis celsitudo deprimitur, Christus a suis militibus ferentibus insignia aliena deseritur, decus honestatis Ecclesiae maculatur; dum clerico a laico respiciens oculus non discernit."—*Conc. Londin. A. D.* 1248.

"Talia debent esse vestimenta servorum Dei, in quibus nihil notari novitatis, nihil superfluitatis, nihil vanitatis, nihil quod pertineat ad superbiam, et vanam gloriam: Unde Beatus Hieronymus; Non facit ornatum clericum tenera vestis, sed munditia mentis."—*S. Bern.*

"In omni vestitu color tantum niger adhibeatur, nisi fortasse alium colorem requirat dignitatus gradus."—*Conc. Med.*

"Sicuti clericorum honestus intus per morum compositionem in animo esse debet, ita quoque in habitu exteriori, ad populi aedificationem, et ad sui etiam ipsorum, atque totius clericalis ordinis reverentiam, et dignitatem elucere maxime oportet."—*Syn. Hertuntens, A. D.* 1686.

NEXT Sunday brings in "the Great Week," "Holy Week." The day has a pathetic beauty, for "the shaking of the palm-branches" is like the sudden flash of sunlight before the storm.

The Cross, with the Form stretched upon it, looms large before us.

Yet we are taught to view the Cross in the light of all that has gone before, of all that follows from it.

The Collect and the Epistle set before us the purpose of God through all time. He who was "equal with God," the eternal Word, was "the Beginning" of His creation. "All things were made by Him." Creation reached its crown in "mankind," the object of God's "tender love." Through the filial obedience and loving service of man creation was to come back to God again. But mankind broke away from the divine order, involving itself in the awful darkness and misery of sin.

And so the Eternal Word comes, making "Himself of no reputation" by taking "upon Him our flesh"; entering into all the confusion and anguish; by His "great humility" reversing the pride that rejected God; by being "obedient unto death" perfectly fulfilling the plan of God which man had marred.

The reward and coronation of the Redeemer follow, and we are the spoils of His victory.

In the Gospel we behold the conflict of Incarnate Love with the world's sin—*and our own.* Yet, at the close, we hear the centurion's cry, "Truly, this was the Son of God."

Will we so follow His example this week as to be partakers of His Resurrection in the Paschal Feast? †

Let a man get but one glimpse of the King in His beauty, and then the forms and shapes of things here are but the types of an invisible loveliness—types which he is content should break and fade. Let but a man feel the truth that goodness is greatness, and there is no other greatness, and then the degrading reverence with which the titled of this world bow before wealth, and the ostentation with which the rich of this world profess their familiarity with title, all the pride of life, what is it to him? The love of the inward, everlasting, real, the love that is of the Father, anihilates the love of the world.—*F. W. Robertson.*

A THOUGHT FOR HOLY WEEK.

THERE is a certain suggestiveness in the occurrence of the feast of the Annunciation just before the beginning of Holy Week. The Incarnation and the Atonement blend into one. Life and death fit into each other. The prelude to birth and the prelude to death merge into the harmony of existence. Life, even the incarnate life of the God-Man, seems to come suddenly into view as a complete whole, in which that wonderful conception by the Holy Ghost and that mysterious death upon Calvary are only parts.

One feels that it is a holy season. To commemorate the Annunciation on one Friday and the Crucifixion on the next, seems to compress the whole mystery of the Incarnation into one week. We view the life and the mission of Jesus Christ on earth, and we ask what it means to us. Perhaps if we were able to see all creation in its perfect harmony, we would be great enough to omit those words, *to us*. But, little as we are, the whole firmament, the universe, the world, all destiny, nature, God, seem to be of interest primarily because they bear relationship *to us*. We—the ego—we are the pivotal points in history. What has history in it for us? What can we get out of it? What is the meaning of the Incarnation and of the Atonement, for us?

One feels that his thoughts may well run in a minor chord. If the week is to be a Holy Week, it must be because we are willing that it should be holy *to us*. The Great Week is always holy; but its holiness extends only to those who make it holy in their own lives. The personal relationship may draw holiness from the Holy Week to itself; but it does not come as a matter of course.

But the relationship of the individual to the Cross and Passion of Jesus Christ will be the theme of every pulpit in the Church during this coming week. We prefer, therefore, to treat now of a somewhat broader aspect of the Incarnation, with the Atonement, which is a part of it, as the theme for this consideration.

THE INCARNATION was a social act. It is, indeed, the means whereby I am drawn up into the Person of the God-Man; but it draws me up in such wise that it brings me into new relations with other men. I cannot be *the* son of God, as *One* only is The Son of God. I become *a* son of God; and so becoming, I recognize that there are other sons of God, born into the same new relationship to the Father that has been given to me.

Strange as the dispensation seems, He has willed that His own spiritual body should be incomplete until all men are joined to it as members of him, and so, of one another. This is the Communion of Saints, in which all regenerated humanity, past as well as present, dead as well as living, holds communion with Him, and so, indirectly, with each other.

The Body of Christ was absolute in its perfection while yet it was in that material form in which it was born of Mary; but it took upon Itself a new perfection, when the first Christian baptism added a new member to that Body, now made spiritual by the Resurrection. So each new baptism makes the spiritual Body of Christ more nearly complete, in its new creation, wherein all humanity are called to become members of Himself and of one another.

Thus the spiritual Body of Christ is distinctly social; and as a society, we know it in common by the name of The Church.

But to say The Church, is only another manner of speaking of the Body of Christ. The Church is Himself, in a mystical relation to His people; a relation of which that of husband to wife is a symbol. The Church is Jesus Christ, plus those who are engrafted by Baptism into His Body.

Spiritual though this relationship of necessity is, it has its outward form of manifestation. Those members of the Body who yet dwell on earth, are dissociated from *visible* connection with the Head and with the members who have been divested of their flesh. They are not, however, permitted to drift apart from the social organism of which they are members. The Church on earth is the company of those its members who are on earth; but always in communion with those who have passed beyond the veil, and in union with the Head.

But while the Church, above and below, is all one, there is yet one significant difference in its membership. That difference is that *Sin* enters into it, through its members, on earth, while yet it has no place in that section of the Church that is beyond.

And so the condition of the Church on earth is never wholly ideal. The sins of the members have strained the unity of the members. The unity is still unbroken, for it consists in membership in the One Lord; but the communion of members—perhaps we may describe it by using the phrase of the day, their "community of interests,"—is sadly marred. They are not working in accord, each with the other.

And why? Because sin has estranged them. In their better moments, most Christian people long for that unity with each other which exists in the world beyond the veil. No one, not even the bitterest sectarian, believes that the souls who die in the Body of their Lord, remain in hostile camps, under warring names, in the Church beyond the grave. And for this unity to be begun on earth, the true Christian is bound sometimes to sigh. And why do we not attain to it? There can be but one answer: because of sin.

HOW DO the souls of those who depart hence in the Lord, from diverse and warring sections of His Body on earth, become one in peace as soon as they pass into the spirit world?

They become one, by ceasing to be joined to any bodies or aggregations of men other than the Body of Christ. Unity with Him at once succeeds to unity with a few Christians and disunity with others. But unity with Him alone, also produces instant unity with all other members of Him.

Why, then, should not like effects follow from like causes on earth? If separate ecclesiastical affiliation be unnecessary—be impossible—from the first instant when the soul passes beyond the range of sin, why should sin be permitted to cause such hostility on earth? Why should not all Christian people place themselves, here and now, in the same relation with respect to their Lord and to each other, which they expect to assume at death? Why, indeed?

BUT WHEN we say that "separate ecclesiastical affiliation" becomes unnecessary, let it not be supposed that *any* ecclesiastical affiliation becomes unnecessary. That would be to falsify the social principles of the Body of Christ. The individual member must not cut himself off from union with *all* Christian people; he must rather cut himself off from union with anything less than the whole. Any aggregation of Christian people that excludes any part of the whole Body of Christ is self condemned. It must of necessity be such an aggregation as stands in the way of perfect unity, and must of necessity be cast off when the soul passes beyond the realm of sin.

What, then, is left? If every combination devised to include some men and to exclude other men, stands in the way of the unity which all expect to realize after death, and some seek to restore here upon earth before death, what must be the characteristics of that which need not be cast off at death?

Surely they must be so far-reaching as to extend beyond the grave. A Church which is not the same Church with that beyond the grave, necessarily excludes from its communion and fellowship all those who are beyond. But those who are beyond the grave cannot now "join" a newly established Church on earth. It follows that no Church formed *since the death of the first baptized Christian who had been gathered into Christ,* can be far-reaching enough to embrace the unity of *all* God's people. Only that can embrace the whole, into which each of the whole has separately been gathered.

We are thrust back, then, for the Church that can effect the unity of God's people on the earth, to the Church which Jesus Christ Himself called into being. Oh, the sadness of the belief of those who do not find that Jesus Christ instituted such a perpetual Body! Oh, the sadness of those who, seeking, do not find it! Oh, the shame upon those who, members of His Body, hide the glory of that Body from the vision of those who seek it!

The Church which Jesus, our Lord, founded, must, then, be no narrower than the Body of Christ. Indeed it cannot be other than the Body of Christ. It *is* the Body of Christ. He is the Head. Membership in "the Church which is His Body," is membership in Him. Unity with that Church is union with Him; and not with Him only, but with "the blessed company of all faithful people"; the Communion of Saints.

If Churchmen realized that the mission of the Catholic Church—that section of the Body of Christ which is on earth—was to exclude only *exclusion,* to embrace within its loyal citizenship all baptized people, as all baptized people are its members, the solution of the Church's problems would be so simple that there would not be room for two opinions concerning them.

We are so fully acquiescent in the principle of sectarianism, that we are too frequently content that *the Body of Christ should itself appear among men as a sect among sects.* And so those who have formed sects for themselves, see no other way of

serving their Master than by sectarian affiliation; an affiliation which all of them recognize must be cast off at death. And the great mass of men go their ways, seeing no reason for affiliation with temporal sects, aggregations of Christian men devised to exclude other Christian men, and so failing to incorporate themselves into the Body of Jesus Christ, which incorporation carries with it the eternity of life which is derived from its Head. The pity of it all!

Oh, if the Church of the Living God could really keep a *Holy* Week! If for one week we could, all alike and all together, discard partisanship, throw aside narrowness, and see the Body of Christ in the world to-day, and our part in it, and our duty toward it, we should start anew on such a mission to the world as would again turn it upside down. All Christian men do not see the contrast between the sect principle and the Church principle, because Churchmen themselves act upon the sect principle. The great world does not see in the Protestant Episcopal Church, aught but one of the exclusive sects, designed to include a few and exclude others. Why should they? What have Protestant Episcopalians done to lead them to the Body of Christ, in which is unity with the Head and with all saints? And Churchmen cling to the sectarian spirit.

Yet if the Protestant Episcopal Church is but a sect among sects, it is our duty to abandon it at once and forever.

And the tragedy goes on. The Son of Man is betrayed, and shamefully entreated, and put to death. He proclaims again the great challenge: Is it *nothing* to you, all ye that pass by?

And the world answers, No.

And Christian people form their little sects which are too small to embrace the Person of Jesus Christ, much less to include Him with all His children, who are His members; and they fritter away the inestimable benefits of that Sacrifice, and retard the dawn of the day when that death shall be *something* to the world.

"Neither pray I for these alone, but for them also which shall believe on Me, through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

In a recent issue of *The North American,* Professor Goldwin Smith revises Mr. Morley's *Life of Gladstone,* and at the same time attempts a little review of Mr. Gladstone's religion. He says that "belief in the inspiration of the Bible deprives his theological writings of serious value." Since most of the writings which deserve to be called theological are based upon a belief in the inspiration of the Bible, and many of these writings are among the world's great books, Dr. Smith's opinion seems to be deprived of serious value. Mr. Gladstone's theological writings may not be very important, but to attribute their weakness to belief in inspiration, is a fallacy of False Cause.

The reviewer admits that Hume's "philosophical" objection to miracles is an assumption hardly warrantable. It seems to us not only unwarrantable but irrational. Since some testimony is false, he says, no testimony in regard to miracles can be true! Aside from a very limited personal experience, how do we know that testimony is generally untrustworthy? If it is so, we can know it only by testimony. So we call on one liar to prove the mendacity of another! Set a thief to catch a thief.

The reviewer of Mr. Gladstone's religion does not, however, beg the question so completely as Mr. Hume does. "We cannot believe anything contrary to the ordinary course of nature," he says, "on the testimony of an anonymous gospel of uncertain authorship, of uncertain date, the product of an uncritical age, containing matter apparently mythical and written in the interest of a particular religion."

We are at a loss to understand what Dr. Smith would consider reasonable proof of authenticity, in writings nearly two thousand years old. Would he have photographs of the authors? Would he even demand the original documents? There are none of such ancient date; none at least that have any relation to the life, literature, and religion of our day and race. The authenticity and date of the Gospel records have been established beyond question by the best scholarship of the world. The names of most of the writers and the truth of the events recorded have been attested by monuments and memorial days and customs dating from those events; by literature, laws, and institutions which have changed the course of history, inspired the progressive civilization of the world, and of which the only rational explanation is that the records are true.

The fact that the Gospel record was "the product of an uncritical age," also seems to trouble the learned critic. There were kings before Agamemnon; there were critics and skeptics of average ability before Hume. The Augustan age was not such a very dull time, after all; and even some hundreds of years before that age, the world knew something of Logic and Philosophy. Perhaps Plato and Aristotle should not be mentioned in the same breath with professors who write for the reviews in our day, but they were clever men, to say the least. They have "worn well," and are not worn out yet.

The writers of the Gospel story were not "critical," in a technical sense, and we should not especially value that quality if they had possessed it. Some of the easiest dupes of impostors have been scientists. There has scarcely been a fraud of any magnitude that has not had a lot of "critical" followers. As to matters of fact, we would rather have the testimony of intelligent mechanics and fishermen than that of half the critics whose lives are mostly spent among books. The former would know a hawk from a handsaw without asking the latter for a loan of their spectacles.

The idea that the apostles and evangelists were ignorant, obtuse, and unreliable witnesses, is altogether erroneous. "Rude fishermen," some of them might be called, but they were men of keen perceptions, of healthy virility of body and mind. On the other hand, some of them were exceptionally well qualified. St. Luke was a physician (and he was not anonymous!), well educated, as is evident in his style, and practised in observation. St. Matthew was a publican, a business man, accustomed to deal with men, a shrewd man of the world. Passing by several who, if not "critical," were at least intelligent and sincere, St. Paul's testimony should have immense weight. A candid consideration of the life and career of St. Paul should go far toward convincing a reasonable man of the truth of the Gospel.

Whether it contains "matter apparently mythical" depends upon its truth or falsity. If the matter is true it is not mythical, "apparently" or otherwise. As to its being "written in the interest of a particular religion," the simplicity and transparent truthfulness of the gospel story furnish no warrant for such a suspicion. All the motives and symptoms of modern cults and systems were wanting in the world movement which began at the foot of the cross. The testimony of those who proclaimed the Resurrection was "in the interest" of persecution and martyrdom. Not one of them, or of those who followed them for several hundred years, had any prospect of bettering his condition by accepting as true what some critics now, after nearly twenty centuries, assume lightly to regard as cunningly devised fables.

We cannot see that any one of the points that Dr. Smith makes against what he pleases to call the anonymous gospel, has any puncture in it. They all answer very well to the mathematical definition of points; they have position (in a respectable Review) but no magnitude. The objections he raises have been met and answered so many times, that it seems like an effort to slay the dead, to give them even this brief notice.

C. W. L.

We shall probably have a revival of the ancient diatribes against missionaries as a result of the publication of the report from Seoul, Korea, that the United States minister, Mr. Allen, has informed missionaries who insisted on remaining in northwestern Korea after a gunboat had been sent to take them away, that they could no longer look for protection of the United States. It is by no means impossible that we may also find some misguided advocate of missions writing to condemn the United States minister, and through him the government itself, for failure to protect the said missionaries.

Now, it ought to be obvious that both these critics will be wrong. It is the duty of the United States government to protect citizens of the United States against ordinary hazards, and to warn them when conditions in any foreign land are such that the government will be unable to grant them that protection. By sending a gunboat to remove the missionaries in northwestern Korea, which is within the zone of probable hostilities in the Russo-Japanese war, the government has fulfilled the first of these duties; in warning them that the government was unable to protect them further if they should remain, the government fulfilled the second duty. The duty of the United

States government is therefore at an end with respect to those missionaries.

It by no means follows that the missionaries did wrong to remain at their post. Knowing nothing of the conditions of their work, we have no way of forming an opinion. They belong to none of the missions of this Church, and we have not therefore the knowledge of the men themselves that might be within our possession if one of our own Church missions abroad had been placed in a similar exigency.

The fact is, the personal safety of the missionaries is not, and must not be made, their first consideration when they go out to foreign lands. They have no right to ask the protection of the home government under conditions in which the government has advised them it cannot grant protection; but on the other hand, the primary question which the missionaries must determine for themselves, is whether the conditions of their work demand that they should take the risk of their lives into their own hands and remain at all hazards. This was the risk the Apostles took in preaching the gospel in foreign and hostile lands, although there were no Roman gunboats to grant them protection. This is the risk that ultimately every foreign missionary must take upon himself, or he is unfit for such a post. It is true that under ordinary circumstances it is the province of the United States government to protect its citizens even though they do not themselves demand such protection. Where, however, conditions are such that the government cannot grant the protection, it would be an act of despicable cowardice if the missionaries should choose their personal safety rather than the welfare of their work. The choice of these Korean missionaries to remain at their post, in spite of the fact that it may mean martyrdom for them, neither convicts them of "misdirected zeal amounting to foolhardiness," as stated in the cablegram, nor yet of foolishly courting martyrdom. Neither, on the other hand, is Minister Allen or the United States government culpable for giving no further protection after the warning.

We trust that Christian people will be strong enough in their recognition of the heroic in missions, to grant their sympathy to the missionaries who remain at their dangerous post because, rightly or wrongly, they believe that their work demands that they should remain.

ONE who reads the reports of missionary progress as given from time to time in The Living Church, or who even glances at the *Spirit of Missions,* the monthly magazine published by the Society, cannot but feel his heart turn within him often at the records of work done and other work crying to be undertaken. The latest issue of the *Spirit of Missions* contains several articles which are almost pathetic in their appeal. We wish there were some way of arousing the well-to-do in our parishes to a real appreciation of the pressing needs which come before the members of the Board with such insistent force.

If some of our wealthy laymen could be made to see things as they are, surely Easter would witness many generous gifts for the missionary work. To read that last letter of Bishop Ingle, with its record of the anxieties—largely of a financial character—which had weighed so heavily upon him and had borne their part in preventing him from regaining his health; to know of Bishop McKim's anxiety because he cannot secure the few thousand dollars necessary to give habitable houses for some of his faithful workers who are in danger of illness from exposure in their present quarters; to catch a glimpse of the sternness of missionary life as shown by the accounts of journeys made by Bishop Rowe and Bishop Morrison (who says that "there is no particular danger in travelling in a blizzard, if you know how to do it"!); to read again of the life and labors of a modern St. Francis in a California mining town, where this missionary spent 42 years of his life without once going beyond the limits of the county line—all this is to see what the spirit of modern missions is; and once really to see would mean the abundant desire to help. Who could read the account of how the Sunday School children saved a mission in Japan; and then refuse to follow the splendid example of our own Sunday School children, with their hundred thousand dollar Lenten collections?

Better than a good many missionary sermons (or any other sort of sermons) would be the reading of one or two of these articles to a congregation that "doesn't believe in foreign missions."

THE praiseworthy plan to erect a memorial of some sort to commemorate the late Bishop Leonard of Salt Lake, has taken the form, as shaped by the committee of the missionary Board of Managers that is charged with the work, of a Home for Nurses, in connection with St. Mark's Hospital, Salt Lake City. The details of the plan are outlined in the appeal of the committee, published on another page.

We should be very glad if the plan should prove eminently successful. The hospital work in Salt Lake was very close to Bishop Leonard's heart. He deemed it most important. He developed it as thoroughly as he could, with the means at his disposal. To extend that work in the manner suggested, is, perhaps, the most truly appropriate form a memorial to Bishop Leonard could take.

And those who knew Bishop Leonard and his hard and discouraging work in Utah, will feel the importance of establishing a permanent memorial in the field itself. The discouraging features of Utah social conditions have been well exploited in the press in connection with the Senate investigation of the career of Senator Smoot. The Church is confronted in that state with the most powerful religious, social, and political organization which she has ever been forced to combat. Her divine ideal of the marriage of one woman to one man is nowhere else in such violent contrast to the habits and desires of the people. We doubt whether avowed polygamy is so heinous a sin in the pure sight of God, as is the impurity which everywhere goes by the name of "the social evil," or as are the succession of marriages and divorces and re-marriages which is tolerated by law and by society in other states. Americans cannot point their fingers at the Mormons and say honestly that these are greater sinners than are tolerated in the midst of older commonwealths. But the unique character of the Mormon sin against the family is in its organization of forces for that purpose, thus presenting conditions as to missionary work in Utah totally different from those obtaining in other states, where individual social crimes may perhaps be even more culpable.

We bespeak, therefore, for the appeal of the committee, a prompt and generous response.

ANSWERS TO CORRESPONDENTS.

A Reader.—(1) Prayers for the dead rest upon the general scriptural admonition to pray for all men, coupled with the belief that human life and identity continue unbroken beyond the grave. There is no more reason for demanding special admonition to pray for the dead than to pray for those who are absent from us, but on earth. The two are precisely on a level.

(2) Prayers for the dead originated in the Jewish dispensation, and were taken over into the Christian Church as a matter of course; they were on precisely the same plane as any other form of intercessory prayer.

(3) A good work on the subject is Luckock's *After Death* ($1.50). More briefly it is treated in an excellent pamphlet by the Rev. J. Stewart-Smith, *Prayers for the Dead* (10 cts.)

When Herod heard of the fame of Jesus, a species of resurrection occurred. The night of bacchanalian revel came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, "This Jesus is the man whom I murdered!" There is, so to speak, a moral memory as well as a memory that is merely intellectual. Conscience writes in blood. She may brood in long silence, but she cannot forget.

All the universe helps her recollection. Every leaf of the forest contains her indictments, and every voice of the air prompts her remembrance. The revel passed, the dancing, demon-hearted daughter went back to her blood-thirsty mother, the lights were extinguished, and the palace relapsed into the accustomed order; but the prophet's blood cried with a cry not to be stilled, and angels with swords of fire watched the tetrarch night and day.

All men are watched. The sheltering wings of the unseen angel are close to everyone of us. The eye sees but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget; but exceptional circumstances transpire, which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind.—*Joseph Parker.*

Although Judith's heroic deed is told only in the Apocrypha, and there is much uncertainty as to the date of its occurrence, the public reading of it was kept in the churches after the Reformation, because the people loved to hear it. Long ago, St. Augustine warned us, concerning more than one deed recorded with praise in the Bible, but which is opposed to Christian teaching, that where God has not blamed we must not condemn. The means which Judith used to free her country from the rule of the hated Assyrian were such as no Christian woman could employ; and yet from her we can learn to use whatever advantages our heavenly Father has given us, whether physical or mental, for His service.—*Selected.*

BISHOPS ARE FALLIBLE

And those of England Help to keep the Church Aware of it

SOME STATISTICS OF THE CHURCH OF ENGLAND

Protests of John Kensit at a London Ordination

OXFORD CONGREGATION INDORSES RADICAL CHANGES IN THE UNIVERSITY

London, March 8, 1904.

THE Rev. J. H. Newman, writing in the year 1841 to the Rev. R. W. Church (afterward Dean of S. Paul's), very rightly observed that the truest friends of the Church in England are they "who boldly say when her rulers are going wrong." It is evidently in such a truly Athanasius-like spirit as this that the vicar of Burley, Leeds, the Rev. D. Walker, has now been moved to arraign his Diocesan, the Bishop of Ripon, before the bar of Church public opinion. It will doubtless be remembered that in December last the then assistant curate of Burley church, the Rev. A. E. Christien, who about six months before had been ordained to the diaconate by the Bishop of Ripon, publicly announced his withdrawal from the exercise of his ministry in deacon's orders, on the ground that he no longer believed in some of the fundamental articles of the Catholic Faith; he, in fact, having been forced to resign his assistant curacy by the action of his vicar (resulting partly in the withdrawal of the Church Pastoral Aid Society's grant toward his stipend), in consequence of a sermon which Mr. Christien preached in Burley church on a Sunday a few weeks previously —in the absence of the vicar—in which he distinctly expressed his disbelief in miracles in general, and particularly in those most sacred ones of the Virgin Birth, Resurrection, and Ascension of our Lord Jesus Christ. It now appears that the vicar of Burley, having quite rightly considered that, in view of the deep and impious affront that had been passed upon the holy Faith of the Church by the sermon in question preached by his late assistant curate, both he and his people were fully entitled to the open and thorough sympathetic support of their Right Rev. Father in God, has of late been in some correspondence with the Bishop of the Diocese in regard to the matter; though, regrettably to say (alone from the point of view of the cause of Catholic truth), up to the present he has been favored with only strictly private replies from the Palace at Ripon. The vicar, therefore, has now felt constrained by a stern sense of duty to issue a printed circular—which has been sent to some of the leading London journals—in which he sets forth the points at issue. His late assistant curate, in the sermon which led to his resignation, asserted that his "position had been tacitly assured by dignitaries very high in the Church"—referring, of course, amongst others, to the Dean of Ripon. The vicar then demanded the MS. of the sermon, which he forwarded to the Bishop of Ripon, drawing his Lordship's attention to said statement made by Mr. Christien, and asking his Diocesan for a word of reassurance, which he could convey to his parishioners. Up to the present the Bishop has given no authoritative deliverance on the matter submitted to him, though communications marked "private" have passed between himself and the vicar. The latter, therefore, presents the case for the judgment of the Church public. He says:

"The point at issue is plain, though serious. A sermon, frankly hostile to the principal foundations of the Catholic Faith, has been allowed to pass without any open word from episcopal authority. The congregation, whose members were affronted by such a discourse, were, under all the circumstances, fully entitled to an open word, or reassurance, or some sort of personal message from the Bishop, as father in God, which should make it clear that such views were disloyal to the Faith, and that no one who held them, whether dignitary or deacon, had the countenance of the diocesan. This has, however, been withheld. After long and careful deliberation, I feel unable to accept such silence, and so, with all due respect, and under full consciousness of the gravity of the step I am taking, I venture to question the right of his lordship to withhold an open communication on the sermon of 22nd November, and to enter my protest."

O si sic omnes! The Bishop of Ripon (Dr. Boyd Carpenter) is undoubtedly *persona grata* to very many amongst almost all classes of people in this country; but I should think his Lordship would much rather be known to his day and generation as a good Churchman and a true type of an apostolical Bishop than ever so popular a preacher or silver-tongued an orator.

The Archbishop of York has just delivered himself of an exceptionally unhappy "opinion," in a pamphlet addressed to the members of the York Diocesan Conference. His Grace, in contending that the lack of the grace of Confirmation in Protestant Dissenters need be no bar to their admission to Holy Communion, says:

"Are we right in supposing that the law of the Church of England shuts out from the holy table the most saintly of our Nonconformist brethren, because they have never been confirmed? Do the words apply to them which are often regarded as a bar to their Holy Communion? To the children of the Church [rubric at end of the Order for Confirmation] most reasonably applies, and we do well to press upon them, one by one, the blessing of Confirmation. But in the case of others whose Christian training has been under different conditions and in other religious communities, or of those of our own Church for whom, through any neglect in their earlier years, the grace of Confirmation has never been sought; in whom, perhaps, long years of faithful Christian life has assisted in already maturing the Christian character, the obligation to be confirmed may have no such force."

The *Church Times*, commenting on this part of the Archbishop's address, well points out that Article XIX., coupled with the statement in the Preface to the Ordinal, "erects an impassable barrier to the Archbishop's proposal that Dissenters and Churchmen should meet each other in the Holy Eucharist." The *Guardian* also takes exception to the Archbishop's position, telling his Grace that he is treading on dangerous ground, and they cannot follow him: "The result of such teaching must be to disparage and depreciate the rite, to obscure the conditions and obligations of membership in the Church, and to interfere very seriously with a most important part of the work of every parish priest." Our mother the Church *commands* her children to pray in the Litany that they may be delivered from "all false doctrine, heresy, and schism"; and yet here we have the unedifying spectacle of the present occupant of the ancient and illustrious Primatial see of York virtually condoning, and thus promoting, these three very things that are so abominable to the Catholic Church of Christ.

The Rev. Father Page, Superior-General, S.S.J.E., has now returned home from his brief visit to Boston, Massachusetts, and is reported to be looking thoroughly restored to health.

The expectation that the King may be able to lay the foundation stone of the Liverpool Cathedral has just received official confirmation. His Majesty, however, is unable at present to name a date.

A statement, just completed, of the Voluntary Offerings of the Church in England for one year ending Easter, 1903, has been communicated to some of the leading newspapers by the Rev. Frederick Burnside (rector of Hertingfordbury, Hertfordshire), Hon. Editor of the *Official Year Book of the Church of England*. Under the heading Summary, the figures are as follows:

I.—For general purposes, *i.e.*, Home Missions, Foreign Missions, Educational Work, the Clergy (Educational and Charitable Assistance), and Philanthropic Work, £2,222,127 6*s.* 2*d.* II.—For parochial purposes—for the Parochial Clergy, Elementary Education, and General Parochial Purposes, £5,885,708 8s. 7d. Total, £8,107,835 14s. 9d.

After the lapse of a little over three years, London Cathedral has again become the scene, at an Ordination service, of a Protestant protest both in connection with Kensitism and in the financial interests of the Protestant Truth Society. On the former occasion the protester and protestee were respectively the late notorious John Kensit, and Bishop Barry, who was acting for the then Bishop of London, Dr. Creighton, then in his mortal illness; whilst on this latter occasion the principal parties concerned were the present John Kensit—who in enthusiasm at least as a Protestant "crusader" is truly a chip off the old block—and the Bishop of London, Dr. Winnington-Ingram. The Bishop was taking his Lent Ember-tide Ordination service at St. Paul's last Sunday week, and after the presentation of those about to be ordained deacons and priests, his Lordship read the usual invitation to any one present "who knoweth any impediment or notable crime, in any of them, for the which he ought not to be received in this holy Ministry," etc. Thereupon Mr. Kensit, accompanied by several other members of the Protestant Truth Society, rose from his seat under the dome of the Cathedral and proceeded to the gates of the choir.

"I feel it to be incumbent upon me," he then began to say, loudly, "to make vigorous objections. I call the impediments serious, as they form a complete betrayal of the distinctive principles for which our martyrs died, and for which the Church of England exists."

Here at this juncture Mr. W. H. Lee, the Bishop's secre-

tary and registrar, and also the Chapter Clerk and registrar of the Cathedral, interposing, requested him to go forward through the choir to where the Bishop was seated, in cope and mitre, in the presbytery before the High Altar. Upon Mr. Kensit's approach, his Lordship informed him he could not entertain any objection based upon matters of ceremonial, as such points were neither comprised in the term "impediment" or "notable crime" within the meaning of the rubric. The Bishop also gave him to understand that if he persisted in objecting on grounds which he had ruled were not relevant, he would be obliged to treat him as a brawler. This young militant Protestant, however, did persist, whereupon his Lordship said he would give instructions for a summons to be taken out against him for brawling in the Cathedral. The protester and his companions then at once withdrew from the presbytery and choir, and thence went out from the Cathedral, being overshadowed by two constables in citizens' clothes.

On the morrow, on the application of Mr. W. H. Lee, as Chapter Clerk of St. Paul's, and on behalf of the Dean and Chapter, at the Mansion House Police Court, the Lord Mayor issued a summons against John Kensit, of Paternoster Row, to answer a charge of disturbing the congregation at the Cathedral during the Ordination service on the preceding day. The summons being returnable on the following Friday (4th inst.), the case then came duly on for hearing before the Lord Mayor, and the defendant was convicted, being fined £5, or, in default of distress, a day's imprisonment. It is understood that the decision is to be appealed against, either in the Court of Quarter Sessions or in the High Court of King's Bench.

Resident academical Oxford, so far as represented by the *personnel* of the Hebdomadal Council and Congregation, must now, I fear, be regarded as favoring, roughly speaking, the side of rationalistic liberalism in theology and religion. The proposal for the abolition of the present system at Oxford requiring examiners in the Final Honor School of Theology to be members of Convocation (of the University) in Priest's Orders, having lately come in the first instance, as we have already seen, before the Hebdomadal Council, and been approved by that body, notice was then given of a statute to be submitted to congregation on March 1st for doing away with said restriction. And so, last Tuesday, Congregation met to take action on the measure, and after a debate of about an hour and a quarter, the preamble of the statute was carried by 123 votes to 73. The Master of University College (Dr. Bright) introduced the statute. It was wrong and illogical, he held, that any of the great Schools should be "hampered by being denominational." The Regius Professor of Divinity (Dr. Ince) said that the question was not, "whether there should be an undenominational, but whether there should be a Christian School." The Margaret Professor of Divinity (Dr. Sanday), regrettably to report, followed the Master of University's lead, contending that at least in regard to the B.A. degree it was "illogical that an examination should be anything but open." The Warden of Keble (Dr. Lock) said that what he feared was "an amalgam of denominations." Looking at the Continent, he saw the "advisability of retaining our English theological *status* and system." It is, indeed, now most earnestly to be hoped that when this deplorably reactionary measure comes before the more conservative body of Convocation, the decision of Congregation will be reversed.

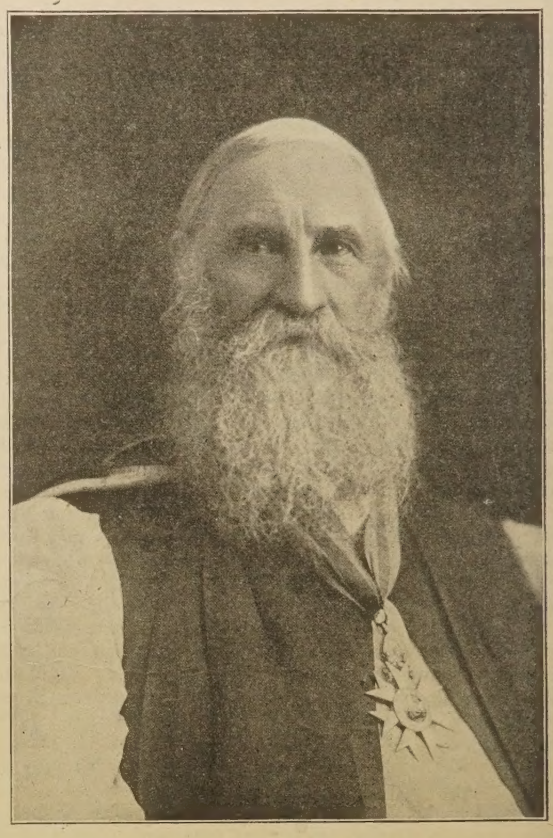
A special service in connection with the centenary of the British and Foreign Bible Society was held at St. Paul's last Sunday noon, when the Queen, accompanied by the Prince and Princess of Wales and Princess Victoria, was present. The King was also to have attended the service, but was prevented by a slight indisposition from being present. A sermon was preached by the Primate. But, now, doubtless a great many Church people would like to be furnished with a good and satisfactory reason for such a service being held at St. Paul's. For, *primo*, the B. F. B. S. is nothing if not distinctively a Protestant Dissenting Society. And, *secundo*, the "Bible" it circulates is certainly not the Bible of the Catholic Church, and, therefore, not the Bible of the Church of England.

J. G. Hall.

John Locke, a little before his death, being asked what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, made this reply: "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."—*Selected.*

BURIAL OF THE ARCHBISHOP OF RUPERT'S LAND.

THE funeral of Archbishop Machray took place in Winnipeg, Manitoba, his see city, on Saturday afternoon, March 12th. The body lay in state at the Parliament Building from 12:30 until 2:30 P. M., during which time a large number of people went to take a last farewell of the well-known face. A brief service was held at the Legislature Chambers, conducted by the Bishop of Qu'Appelle. The funeral, which was conducted by



THE LATE ARCHBISHOP OF RUPERT'S LAND, CANADA.

the State, was probably the largest ever seen in Winnipeg, and was attended by representatives of the Government, city council, Winnipeg Garrison, and a large number of citizens. The burial service was held in St. John's College, and was conducted by the Bishop of Qu'Appelle, the Bishop of Keewatin, the Rt. Rev. Dr. Matheson, who is now Bishop of Rupert's Land, and Canon Coombes.

Believe me, the noblest and most beneficent work to which a human being can dedicate his life to-day is the cause of Christ, and not merely the cause of Christ in general, but, I believe, the cause of Christ is represented by the Anglo-Catholic Church which is the dominant religion of the dominant family of men, the hope of the Anglo-Saxon race as the Anglo-Saxon race is the hope of the world.

To strengthen that Church, to help to raise her practical life to the high plain of her Catholic theory and ancient lineage, to bring home her wandering sons, to extend her missionary operations to strengthen the ties which bind her to her two sister Churches, and to help forward the blessed Reunion of Christ's flock—this is a work for which to live, for which to die.

I am full of interest when I hear a young man tell of his plans, tell of his hopes; what he will do in law or medicine or engineering, in science or literature or art, in commerce or politics or military life. Great careers open up before our earnest young men; but none like that which you have chosen, or, rather, to which God has chosen you. Oh, that more of our young men and boys could see the vision of duty which you have seen, and hear the voice of God which you have heard!

The most miserable life on earth is that of a priest whose heart is not in his work, and the happiest and most blessed life on earth is that of a priest whose heart is in his work, who is permitted to win souls, to point them to heaven, and himself to lead them on the way.—*From an Ordination Sermon by the Rev. Dr. A. W. Little.*

The life of grace is shown by our desire for the means of grace.—*Selected.*

HOLYROOD PARISH HOUSE

Completion of the fine Group of Buildings on the Historic Site of that New York Parish

BISHOP GREER CONDEMNS YELLOW JOURNALISM

Cathedral Statutes are Framed

CHINAMEN BAPTIZED AND CONFIRMED

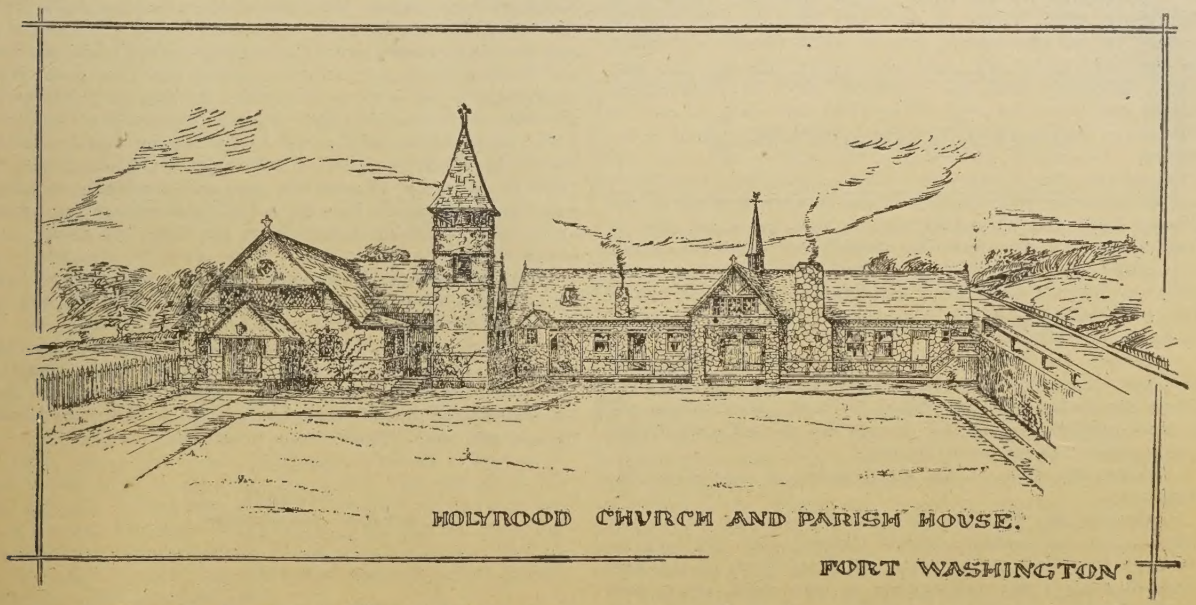
THE parish house of Holyrood Church has just been completed and is now in use. There is to be no formal dedication, but a service is to be held in it on Easter Sunday. The new building adjoins the church, both being on the rear of the church property, leaving a large plot in front for a future parish church. The material is rough stone, matching that of the church, and the building contains living rooms for the clergy, a library, and a guild hall. The cost was $5,500. Holyrood Church occupies historic ground at the site of Fort Washington, famous in Revolutionary history. The church is often spoken of as the "Little Church at the Old Fort." The Rev. C. Morton Murray is rector.

BISHOP GREER ON YELLOW JOURNALISM.

Speaking at the noon hour service in St. Paul's Chapel last Friday, Bishop Greer was heard by a large gathering, his subject being "serving the Egyptians." Using politics, the newspapers, and the drama as illustrations, the Bishop said:

"In political life, where the highest qualifications of character should be demanded, we find instead men socially, ethically, and educationally inferior to the people for whom they legislate. We find them catering to the lowest passions of the most ignorant of our population. One of the most important phases of our educational life is the newspapers. A vast proportion of the population gets its moral and intellectual food from the newspapers. They have come to be our Bible, our Prayer Book, and our Church; in fact, it has been well said that the modern newspaper is the real American Church. It preaches every day and many times a day. It is the only church that some people know. Does it do good? Does it make for righteousness? On the contrary, we find the most successful papers to be low, vicious, scurrilous, scandalous, or personal and frivolous, with flashing headline type, catering to indecency and audacity; hunting vice, bringing it before the people morning, noon, and night, with extra meals between times. And why is all this? To make the paper sell. It is easier to serve the Egyptians. The newspaper reaches into our homes with its uncleanliness, and debauches the children coming out of school.

"I have only words of praise for the drama and the theatre when it caters to us as an educational institution. The dramatic instinct is human, and to denounce it indiscriminately is a mistake. We cannot do away with it. It is here to stay. But the theatres that seem to succeed the best, find it easier to serve the Egyptians. It has come to be so that a man, and much more a woman, is afraid to go, lest their feelings should be outraged by what may be portrayed or indelicately suggested. The theatres do this so that they may not suffer the loss and damage which they might suffer if they refused to cater to our basest passions."



HOLYROOD CHURCH AND PARISH HOUSE.
FORT WASHINGTON.

CATHEDRAL STATUTES.

At the March meeting of the trustees of the Cathedral Church of St. John the Divine, held Tuesday of this week, a constitution and statutes were adopted and have been made public, together with the charter which was passed by the state Legislature in April 1873, following the authorization of the Cathedral project made by the diocesan Convention the previous September. The constitution declares that the Cathedral is the Diocesan Church of the Diocese, the official seat of the Bishop and of the Bishop Coadjutor if there be one, and the administrative center of ecclesiastical, educational, charitable, and missionary affairs. A corporation is created, to have charge of temporal matters, both of the construction of the fabric, including all buildings on the grounds, and of the administrative expenses. The corporation is to consist of the Bishop, the Bishop Coadjutor when there is one, and sixteen others, eight of the clergy and eight of the laity. For spiritual direction a Chapter and a Great Chapter are provided for. In the former are the Bishops, the Archdeacons of the Diocese, the Canons Residentiary, the Minor Canons, who shall hold the offices of Precentor, Registrar, and Bursar, and Canon Missioners, who shall not exceed seven in number. The Archdeacon of New York is to have, under the Bishop, executive control of the affairs of the Cathedral, and in the absence of Bishop and Coadjutor shall represent the Bishop in Chapter and in Choir.

The Great Chapter, members of which are assigned stalls in the choir, is composed as follows: Clerical—The Archdeacons, the Standing Committee, the senior presbyter of the Diocese, Diocesan Convention Secretary, Diocesan Board of Missions, the rector of Trinity Church, the Warden of the Training School for Deaconesses, the Superintendent of the Society for Promoting Religion and Learning, the Superintendent of Mission Work of the City Mission Society, the Chaplain of St. Luke's Hospital, and the Head Master of Trinity School. Lay members are: The Standing Committee, the President of Columbia University, the President of St. Luke's Hospital, the Diocesan Board of Missions, Wardens of Trinity Church, and the treasurers of the following organizations: The Diocesan Convention, the Archdeaconries, the City Mission, the Society for Seamen, and the Episcopal, Diocesan, Parochial, and Aged and Infirm Clergy funds.

The statutes provide that money derived from the Edson and Coles estates shall be forever set apart as an endowment fund; that when the land is wholly paid for, all sums not specifically designated shall be expended on construction until the amount so expended equals the endowment fund as it shall be created by bequests from the estates mentioned. When the sum expended on construction shall equal the amount of the endowment as derived from these estates, all subsequent gifts shall be divided, dollar for dollar, to fund and to construction, until the fund shall reach $3,000,000.

Marked care has been exercised in drawing up statutes of precedence and in defining the rights and duties of under canons and special preachers. Certain ones are not, even by

the Bishop, except for cause, to be deprived of the right to preach at least eight times a year, and when posted orders of service are changed, which orders are to be framed quarterly, the Bishop is required to state, at the next meeting of the Chapter, why such changes were made. When the Archdeacon of New York acts in the absence of the Bishop, the canon states that when he assigns officiants he shall "take care to use all due consideration and impartiality." The Canon Precentor is required to assist, as far as possible, the interests of music throughout the Diocese, "thus making the Cathedral in some sense a school and nursery of sacred song."

CHINAMEN BAPTIZED AND CONFIRMED.

On Sunday of last week, in St. Bartholomew's parish house, Bishop Coadjutor Greer baptized thirteen adult Chinamen, and last Sunday he confirmed them in St. Bartholomew's parish church. The men were members of the Chinese Sunday School at the parish house.

THE CHURCH AND THE TIMES.

By George E. Brown, M.D.

THE cry of sacerdotalism, and "priestcraft," that is so frequently raised in opposition to any high view of the Church, or of the sacred ministry, we may, at least, partially understand and sympathize with, and yet can not justify.

Unspeakable was the guilt of those unfaithful stewards of His Grace, whose misuse of their holy office gave rise to this outcry; but the office stands, and the visible Church as founded by our Lord exists, and they who, to-day, reiterate this outworn shibboleth, with the inevitable effect of perpetuating hatred and bitterness, and hiding from the world, as well as themselves, the nature of the Church of Christ, can not be innocent. The wicked perversion of the priestly office does not abrogate the office; because man has been unfaithful the Divine appointments are not repealed. Those wonderful words of our Blessed Lord, "As Thou hast sent me into the world, even so have I also sent them into the world," and those other words conveying the most awful power—"whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained," can not be unspoken, and they are as potent to-day as ever they were.

As there are "principalities and powers" in the Church triumphant, in the heavenly places, so are there orders and ranks in regular gradation in the Church Militant. Man's master sin is *pride*, and to conquer *this*, heaven has devised a wonderful order, which man spurns at his cost.

Behold the state of the world to-day in witness of this assertion.

Mankind has "forsaken the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water." The blind are led by the blind, all kinds of fads and 'isms abound; a new cult springs up over night, young men dream dreams, and old men see visions; like the Athenians of old—"they spend their time in nothing else, but either to tell or to hear some new thing"; and they heap to themselves "teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." "Everyone walketh after the imagination of his own heart." Shepherdless and without a fold.

And all of this is the spawn of wilfulness and rebellion that set at naught God's Holy Church, that was established by the Divine Redeemer nineteen hundred years ago; but the world has either turned its back upon it, and despised it; or, it has done toward it an almost equal dishonor, and has "spiritualized," and so evaporated many of its most potential provisions all away.

In their insistance upon the supreme and exclusive importance of the "inward," and "spiritual," they have ignored and so nullified the divinely appointed "outward," whose orderly operation was, and is, designed to raise the inward and spiritual to the highest attainable plane.

We have in, so-called, Christian Science the logical outgrowth of the Puritan doctrine of "true religion," and their contempt for what was external, and "formal."

This modern cult teaches that the body itself is a mere phantasm of "mortal mind," and that spirit, or the universal and characteristic belief of the Protestant religious bodies, more particularly those of Puritan antecedents?

If that which is *external* and *formal* is not only worthless, but an encumbrance to the spirit, then its absolute abolishment is desirable. If the Puritan was right, Mrs. Eddy is righter (pardon the barbarism), for while she has not quite annihilated the external world, she has succeeded in convincing a large number of people that it has no existence, and its power for mischief to the "free and pure spirit" is reduced to the minimum.

But we believe that her teaching is not only erroneous and absurd, but that it stands in absolute opposition to the teaching of Jesus Christ, and His Church, and whatever its capacity may be for inspiring a sense of health and peace, it is the very devil's anodyne and anæsthetic, and its deluded victims will one day awake with that uncomfortable feeling that nausea and weariness that ordinarily follows the use of such narcotics; that the results to these dear people will be no more serious than this is devoutly to be hoped.

And as we believe that the "Christian Scientists" are in error, we believe no less firmly that their prototypes, the Puritans, were wrong, and that, indeed, there is a very intimate kinship between them.

But while the former have discarded the authority of the Church, they have erected in its place an Oracle before which they bow in unparalleled obeisance. The Puritans, when they left the good Ship of Christ's Church, and set forth upon the tempestuous sea in the small launch of Exclusiveness, established a precedent that has been followed by many others with great harm to the peace and unity of mankind and the Church, and inconceivable damage to the spiritual life of multitudes. Although their conduct was inspired by conscience and a high sense of divine requirement, and a terrible state of worldliness and sin characterized even the ministers of religion, yet had our Puritan ancestors patiently waited, had they done their uttermost for the betterment of their brethren *in the Church*, the state of the world to-day—and the state of the Christian world, more particularly, would be far happier and far holier than it is. And the Church of Christ as a glorious Church—"Fair as the moon, clear as the sun, and terrible as an army with banners"—would be a force for righteousness and peace, of whose far-reaching operation we can form but feeble conception.

But they embarked upon a course the very contrary of this, and the issue of it, the consequences and finality, will not be known until "the books are opened."

Oh that another Jeremiah might arise, and that his voice would be heeded as he went up and down in the earth, repeating his ancient cry, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

ST. PAUL.

To Damascus, soldier-guarded,
See the persecutor go,
Power and might to him accorded
To assault and overthrow.

But a light, intense and glistening,
Shines around him, and he hears,
Stricken as he lies, and listening,
Words which thunder in his ears.

Yielding to divine suggestion,
To a wakeful conscience true,
Earnestly he asks the question:
"Lord, what wilt Thou have me do?"

Years of subsequent endurance,
Stress and struggle for the right,
Taught a scoffing world assurance
Whence came purpose, courage, might.

Centuries since have passed, and ages
Mock o'er empires in the dust;
But one name on history's pages
Lives untouched by moth or rust.

May the courage and conviction
Of the man be ours to heed,
And on us God's benediction
Fall like showers upon the seed.

J. R. Newell.

We so often think that if only we are trying to be on God's side we have a right to be exempted from crosses; at any rate, from spiritual temptations, from dryness in prayer, from evil imaginations. Why so? God's love does not exempt us, any more than it did Christ, from trials and sorrow. "Great are the troubles of the righteous; but the Lord delivereth him out of all." The shadow of the Cross we must expect to fall on those nearest and dearest to Him.—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

THE RISEN CHRIST.

FOR EASTER DAY.

Catechism: XVI., "Parts." Text: I. Cor. xv. 20.
Scripture: St. Mark xvi. 1-8.

THERE are so many witnesses to the truth of the Easter lesson and the fact of the Resurrection, that it is hard to choose between them when time limits. The simple story itself of the empty tomb and the appearances of the risen Saviour are absolutely conclusive. The appointed lesson from St. Mark brings before us one of the most striking proofs, and perhaps the earliest visit to the empty tomb. The angel declares to the women the message of the Resurrection; he gives them the assurance of its truth, but he also offers evidence: "behold the place where they laid Him." As was pointed out a year ago, there was evidently something very convincing about the clothes and the place where He had lain, for each of the four Evangelists has placed on record something about it. The first two record the words of the angel: "Come see the place where the Lord lay." The place is confidently offered as convincing proof. And St. Mark here lays such emphasis upon the fear and amazement which came upon the women, that we must believe that it was something more than the sight of the angel that had caused it. The sight of that "place" made them afraid, and well it might. St. Luke and St. John relate the effect of that sight upon the two leading apostles. "Peter . . .beheld the linen clothes laid by themselves, and departed, wondering in himself *at that which had come to pass*" (St. Luke xxiv. 12). That sight had convinced him of the great fact of the Resurrection. St. John speaks twice of the linen clothes, and relates how that, after St. Peter, he went into the sepulchre, *"and he saw and believed";* and emphasizes the fact that it was that sight which had convinced him, by adding that "as yet they understood not *the Scripture* that He must rise again from the dead." From all four accounts, there can be no question but that there was something very remarkable and convincing about that sight, certainly something more than the mere absence of the body. St. John, in his description, gives us a clue as to what it was, when he says that the napkin that was about his head was seen, *having been separately wrapped up,* to be *in one place,* not with the other linen clothes. This separate wrapping was done about the dead body and not after the resurrection by the risen Saviour, otherwise the aorist, not the perfect middle participle would have been used.

This, then, is the witness of the place and the clothes. When the body was prepared for burial, there was wrapped about it, as was the custom of the time, long strips of linen. This winding began at the feet and extended to, but did not include, the head. For that was provided a separate headpiece or "napkin." Now when Jesus rose again from the dead, His body was not as it had been before, but was changed into "a glorious body," not subject to the laws of material and space. The whole history of the great forty days makes that plain. So He did not unwind all that linen cloth, nor carefully fold up the napkin that had been about His head. No need of that. "In a moment, in the twinkling of an eye" (I. Cor. xv. 52), His body was changed into its new and glorious condition, and He passed out of the clothes and also out of the tomb; and when, later, the angel rolled away the stone from the mouth of the tomb, it was empty. More than that, the sight which met the eyes of the loved ones who accepted the invitation of the angel and looked, was to see "the linen clothes lie," not unwound, not unfolded, but simply *collapsed and empty.* And the napkin which had been about His head was there also, undisturbed in its separate place. No wonder that the women "went out quickly and fled from the sepulchre; for they were trembled and were sore amazed; neither said they anything to any man, for they were afraid."

But "Now is Christ risen from the dead and become the first-fruits of them that slept," says the text. Here again we have a remarkable lesson, for this is something more than a statement that, as He rose as the first-fruits, we shall rise as the harvest. The *First Fruits* was a symbolic and prophetic rite which had been practised by the Jews for many hundreds of years. And the thing that it foretold and toward which it looked, and soon after which it ceased, was this event, which took place on that first Easter morning. On this very day, the first day of the week after the Passover, each year for 1500 years, they had waved before the Lord a meal offering made from the sheaf of "first fruits" (Lev. xxiii. 5-12; ii. 12). And the gathering that sheaf, too, was significant. On that Good Friday evening, as Jesus, the great Antitype of all this ceremony, entered into the bands of death, there went out from Jerusalem a delegation of men representing the Sanhedrin, who entered into a barley field and there tied into a sheaf some of the standing grain. It was not cut then, but was left there tied and bound until the evening of the next day, when again they went out from the city and cut this sheaf which had been thus prepared. The next morning, the same on which the Saviour became the "first fruits of them that slept," the meal offering made from this sheaf, was waved before the Lord.

All the rites and scriptures of the Old Covenant testified of Jesus and receive their full significance only from Him and His fulfilment of them. In the case of the First Fruits, not only the fact, but *the very day and time* were prefigured.

This sheaf of barley from which was made the offering of First Fruits, was the first grain that could be cut. Not until after that had been gathered in, could the harvest begin. So in the resurrection from the dead, it is "Christ the First Fruits, afterward they that are Christ's, at His coming" (I. Cor. xv. 23).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

STEPS TOWARD CHRISTIAN UNITY.

To the Editor of The Living Church:

DURING the last fifty years there appears to have been a great deal written on the subject of Church Unity, and perhaps nothing worthier than the words of the late Rev. Dr. Muhlenberg as quoted in your issue of last week. He despised sectarianism, but loved sectarians who were sincere in their opposition to the Church, and longed to contribute something toward the breaking down of the thick wall of prejudice which had been years in building and which hid from their eyes the important things of this life and of the life which is to come.

The invitation of the Anglican Episcopate issued in 1888, has been variously interpreted by the Christian people to whom it was addressed. For the most part it has been interpreted to be an invitation to all denominations to become Protestant Episcopalians. It must be admitted that it was a little ambiguous, and therefore there might be some justification for the belief that unless dissenters would become Protestant Episcopalians, there could be no unity with the Anglican Church. But it has been made plain many times since, that the Bishops only asked for an agreement on the four points named, when everything else would be open for discussion. It was probably always certain that the American Church would not insist upon the retention of the name Protestant Episcopal in the event of unity being accomplished between the Episcopal Church and, say, Lutherans or Presbyterians. The invitation then might well be, not to become Protestant Episcopalians, but to become Catholics, accepting with a glad mind whatever has ecumenical authority. It goes without saying, that the judgment of the whole Church is much more likely to be a right judgment than the judgment of only a part thereof, and the whole Church is much more likely to speak forth the truth of God than any number separated therefrom and refusing to follow its teachings.

There does not appear to be any evidence that God the Holy Ghost abides with Protestantism as a system of religion, apart from and opposed to the Catholic Church. Behold the twenty-two different bodies of Lutherans, the seventeen bodies of Methodists, the twelve of Presbyterians, the thirteen of Baptists, and many more too numerous to mention; all the result of

sub-division, and based on the belief that any man can found a new Church, and, as a recent writer has said, carry God the Holy Ghost along with him. What is the net result of this multiplication of Churches in our beloved country? Not one-half of our people are identified with any of them, or even with the historic Church itself.

The foundations upon which they were originally built are now crumbling to dust, and in a few generations will be entirely forgotten. Whatever is distinctively Anglican, Roman, or Protestant, is either false, doubtful, or unimportant. Only that which is Catholic, which bears the ecumenical stamp, can be said to be the truth of God, and it will, of course, abide forever.

In the event of unity being an accomplished fact, it is not likely that our beautiful morning and evening prayers would be obligatory. At the offering of the unbloody sacrifice it would doubtless be conceded that any liturgy ever used in any part of the historic Church would be acceptable, and as to the wearing of vestments, the same liberty would doubtless be accorded, or possibly even the greater freedom to use or disuse any, as they might prefer. It ought to be understood that no parish priest would ever refuse to hear the confession of a penitent accusing himself of a mortal sin, or refuse to give the sacrament of unction when requested, either for the comfort of the dying, or the healing of the sick. A concession in regard to Confirmation might be made which would accord with the practice of the Eastern Church, but of course none should be admitted to communicate until confirmed or ready and desirous. The writer knows a Presbyterian minister who is a devout soul (doubtless he is a type of many), who lives very near to our Father who is in heaven. He does not consciously reject anything which God would have him accept, or accept anything which God would have him reject. He also knows a layman, a gentle-man, born in Unitarianism, and still adhering thereto, without the knowledge that he is not entitled even to be called a Christian, though he manifests some of the fruits of the Spirit, and thereby makes manifest the great mercy of God who will not reject any who do not intentionally reject Him. And so in spite of their sectarian connections, God blesses and cares for these misguided ones. To invite such to become Protestant Episcopalians only adds to their confusion; to invite them to come under the gentle rule of the Catholic Church would be heavenly wisdom.

If we are Catholics, then why should we longer deceive our fellow countrymen by calling ourselves Protestant Episcopalians? The millions of our countrymen who, for one reason or another, are presently content to remain apart from any religious body whatever, could hardly be expected to see any essential difference between P. E. and M. E. as applied to a body calling itself a Church. While we hold to our sectarian title, our position will continue to be misunderstood, and we shall have only ourselves to blame for this misunderstanding. In the interest and with an evident desire to promote the cause of Church Unity, it has lately been suggested that our Bishops license some of the devout and learned ministers of some of the denominations to preach in the pulpits of our churches. If ever tried, it would doubtless be found a hindrance rather than a help; at all events it has not hindered division and sub-division again and again in the various denominations. To invite misguided men of any ministry, though ever so devout, to occupy the teaching office in the Church, would be a most grave error and would, doubtless, arouse the laity as they have not been before aroused, since the continuity of the Catholic Church of England was threatened in the sixteenth century by a notable departure from the ancient Catholic usage in the administration of the Body and Blood of Christ to the faithful.

March 16th, 1904. A. D. Holland.

FASTING COMMUNION.

To the Editor of The Living Church:

IT USED to be argued, some years ago, that "omission is prohibition." Now we are treated to a reversal of the argument and are told that omission is obligation. We used to be told that when a rubric failed to mention something, that something was illegal. Now we are warned to beware how we fail to observe practices concerning which the Prayer Book is silent, because the very silence is the most forcible argument that those practices are (not permissible, but) obligatory.

I believe that I have heard, from time to time, every argument which has been devised to prove that the American Church is bound to observe the good, pious, reverent, ancient, and Catholic practice of fasting Communion. While I make it my rule to observe the custom, I am yet to be convinced that it is the law of the Church of this country. The arguments of the Rev. Dr. Oberly and the Rev. Thomas Hines have not strengthened the case—for me.

May I, then, ask some questions on the subject? It is more seemly for a layman to inqure than to argue on such matters.

Does the American Church, when she says that she is "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," mean that she is bound implicitly to obey every canon of the Church of England for the substance of which she has not otherwise provided? If so, are not all clergymen who hold academic degrees of any kind, *obliged by law* to wear the hoods of those degrees when ministering in the congregation? I believe there is an English canon to that effect. True, it is not as important as that on Fasting Communion, but a law is a law, and if one cannot be "quietly dropped," how can the other?

Is it or is it not true that (as a learned theologian and most Catholic Churchman told me, last summer) the American Church has no laws other than her own canons and rubrics? And is a practice, to be of the importance of the fast before Communion, an "essential" part of discipline? Does not "essential" mean "necessary"? And, however desirable it may be, is fasting Communion a necessary point in the make-up of a true branch of the One Holy Catholic and Apostolic Church? Article XXXIV. states that "it is not necessary that Traditions and Ceremonies be in all places one, or utterly like," and that "Every particular and National Church hath authority to ordain, change, or abolish Ceremonies or Rites of the Church ordained only by man's authority, so that all be done to edifying." Does that Article help to strengthen the position of the two learned priests to whom I have alluded? or will it be argued that it does not affect the matter in question?

The Rev. Mr. Hines has twice suggested that there may be doubts as to whether or not it is wise to attempt to force the practice of fasting Communion upon an unwilling people after centuries of disuse. I should like to ask a few questions on this subject also.

The American Church would depart from the Church of England only so far as "local circumstances require." What would seem to be the "local circumstances"? Is not one of them our most trying, fitful, changeable climate? I read the other day of a German musician who, at home, lived a most abstemious life and ate very little, and who complained, on coming to this country, that he was obliged to eat much more than in his native land. Is it right to require everybody, except the really sick, to do without the Blessed Sacrament for, perhaps, a long time, unless he goes out before breakfast, often through a snow storm on a morning of the kind which (doubtless for our sins) we have been afflicted with for the greater part of this winter? Can it be the intention of our Blessed Lord or His Holy Church that frequent Communion should be restricted to the most robustly healthy people? The Lord said, "Except ye eat the flesh of the Son of Man and drink His Blood ye have no life in you." But many a preacher tells us that except we receive the Holy Food fasting, we have no right to receive It. One of the most saintly priests that I know told me once that he believed it to be better to make one's Communion very seldom than to break one's fast before receiving. Another advised certain people of his flock, that if they found it very fatiguing to make their Communions early and fasting, to receive less frequently. Which does the Church regard as more important: frequent Communion or fasting Communion? Were those two priests right or wrong?

It is argued, sometimes, that we live in an age of extreme self-indulgence and luxury, and that therefore every wholesome discipline should be strictly enforced. True; but do we not also live in an age of extreme hardship, of weary toil, of sharp contention, and of fierce struggle? Do we not hear the words "nervous strain" oftener than almost any two others? And what proportion of the population is able, if it would, to live in a state of "pampered luxury"? What is the struggling toiler who works hard all through the week, and perhaps harder on Saturday than any other day, to do when he is told that he ought to make his Communion frequently, but in order to do so he must either sacrifice several hours of his well-earned rest or go without eating anything from midnight until perhaps an hour after the following noon?

"Why," I once heard a young physician (a Presbyterian) ask, "are you required to do what is bad for you?" Is it not such questions which sometimes make agnostics? I would not

be so silly as to deny that the average person, in good, sound health, cannot be hurt by losing some sleep on Sunday morning, or by going out before breakfast, or by occasionally fasting for quite a long time. Neither would I deny that many people are lazy and negligent of discipline (probably most of us are too much so); but I do ask, is it right to insist that what some can do, all can and, therefore, must do? Has not the American Church been wise to make no laws on the subject? And were not our Bishops equally wise when in their Pastoral Letter of 1895 (was not that the year?), after commending the ancient and reverent manner of doing honor to our Lord in His most Holy Sacrament, they urged the clergy not to teach that it is a sin to receive the Holy Communion after having broken fast? That "this Church" should encourage Fasting Communion, God forbid that anybody should presume to deny; that she ought to demand it, as a hard and fast law, has anyone the right to insist?

If I have made any statements which are not true, or asked any unreasonable questions, I hope that I may be corrected.

Augustus Davies.

Cooper Studios, New York, March 14th, 1904.

AS TO SINGING THE CREED.

To the Editor of The Living Church:

IN YOUR editorial on the meaning of the word "say," you seem to have overlooked one important rubric. The English rubric directs, in the case of the Creed, in every office, that it should be either sung or said, or *vice versa,* while the American rubric in every instance directs that it should be said. What means this deliberate change in the law of the American Church? Could an elaborate, figured composition be used with the Creed, agreeably to the American law, under the circumstances named, to-wit, the positive change from "to be said or sung" to "to be said" simply? And if so, why was the change made?

Martin Damer.

[The answer is simply, that the only music in the Church that will stand the test of the strictest letter of the law, is the ancient Plainsong. The Pope has just created consternation in the Roman communion by reminding the clergy of that fact, and Romans are confronted with the question whether all modern music, based on modern methods, and developed by modern artists, must be banished from the churches. If one would force the letter of the law, it must be, alike in the Roman and in the Anglican communions. There are extreme advocates of Plainsong in the latter, quite as truly as in the former communion, who would press the inexorable force of the logic that would demand that conclusion, and it is a logic similar to that of our correspondent above. For our part, admitting the technical force of the logic, we are content to maintain that the requirement that any fixed words be "said" may be interpreted merely as a requirement that they be uttered, in intelligible form. The literalist interprets the term as requiring inflected monotone, as distinguished alike from reading or reciting, and from singing. The change from the English form "sung or said" to the American form "said" would simply, by our interpretation, omit the preference for musical cadence by giving merely the general term requiring utterance, while in the language of the literalist it would demand monotone, with or without Plainsong inflection. Churchmen may choose between these two interpretations, for both of which there is something to be said; but they cannot, with good logic, force the term *say* to compel recitation as its sole lawful mode of utterance; and by the literal form of argument, it is as unlawful to recite the Creed in a reading tone, as to sing it with harmonies.

This discussion is now at an end.—Editor L. C.]

FATHER FIELD ON WORK AMONG COLORED PEOPLE.

To the Editor of The Living Church:

YOUR reporter has given a most unfair account of my few words to the clergy of Boston upon the subject of the Negro and the Church, and I must request you to correct the false impression made by it.

1. I said that the appointment of colored Bishops would be unwise, uncatholic, and unnecessary, if the white Bishops would treat the colored people in the proper way.

2. I did not say that the Episcopal Church was not the religion of the colored people, but that this was just what they needed to show that proper relation of religion and morals which the sects generally do not show.

3. I said that the cataleptic conditions produced by the Indian devil dances and the colored revivals were in many cases the same.

4. I urged the necessity of primitive Church discipline, and spoke of the wonderful goodness and devotion of the colored people when they have the opportunity of a solemn and reverent ritual, and that it was wrong to say, as many do, that the debased form of religion given to them by some of the sects is good enough for them.

Believing, as I do, that no people more quickly and truly respond to the Catholic doctrine and discipline of the Church, I am sorry that such a misleading report should have been sent to you, and trust that you will give this correction a place in your columns.

Charles Neale Field, S.S.J.E.

The Mission House S.S.J.E., Bowdoin St., Boston, Mass.

SELF-SUPPORT IN THE MINISTRY.

To the Editor of The Living Church:

IN YOUR issue of March 12, the editorial writer, Z, urges that the foreign missionaries should be equipped with a trade before being sent out, in order that they might support themselves, as did the Apostles when they went forth to evangelize the world. The suggestion is a good one, but would it not apply as well to the home missionaries? Are there not scores upon scores of places in this fair land of ours where the Church is absolutely unknown, and where it will be unknown for centuries to come if we continue our missionary work in the future as we have carried it on in the past? Why should it be considered derogatory to the dignity of the priesthood for a priest to engage in some secular occupation, while doing the Master's work in some place where the people are unable to give enough to support him, not in luxury, for few of us expect luxuries when we enter the ministry, but in some degree of comfort? There are parishes where the people are not able to pay to exceed $300 per year, and yet if the rector should engage in even so harmless an occupation as gardening, they would say that he was detracting from his dignity. The priest who is willing to remain in a parish which is unable to give him support enough to permit him to provide for himself and family comfortably, and eke out his small stipend by engaging in some occupation, is deserving of all honor. Were we supplied with a band of devoted priests, willing and able to do something for their own support, the Church would go forward with giant-like strides, winning souls to Christ by the thousand where now we win hundreds. If such a method commended itself to the Apostles, why should it not commend itself to the Church of this day?

W. M. Purce.

Grace Church, Osco.

A POWERFUL ALLY IN THE CAUSE OF MISSIONS.

To the Editor of The Living Church:

NOT long ago, Trinity parish, Toledo, Ohio, was visited by a former rector, Rev. Charles Scadding of La Grange, Illinois. He delivered in the church building itself, and on a week-day evening, his "Lime-Light Lecture on The Church in America." A huge sheet was stretched before the chancel steps, a fine lantern was obtained from a neighboring theatre, and a wire was attached to the feed-wire of our electric light circuit, thus furnishing sufficient current for a very brilliant illumination. A "lime-light" would have produced good results, too. And I want to say, right here, that the scenes projected on the screen, together with the remarkably discriminating and ably-delivered fire of running comments thereon, have given our Church people in Toledo a more intelligent, comprehensive, and inspiring view of our American Church and its mission work, than all the combined sermons and public addresses in all our church or parish buildings, from the beginnings of Church history in this city. No tickets were sold, but an offering was made which, in ordinary instances, would have been much more than enough to pay all expenses of the lecture.

Will you kindly call the attention of the Church at large to this wonderful aid in the exploiting of our Church's missions? In my judgment, every parish that can possibly do so, should promptly secure this lecture for some Sunday or week-day evening. I will go even further and say that I honestly believe no outlay could begin to repay the Board of Missions like that in obtaining the Rev. Mr. Scadding and sending him to every Diocese and important parish in the United States.

Very truly yours,

A. Leffingwell,
Rector of Trinity Church.

Toledo, Ohio, March 14th, 1904.

ORGAN RECITALS IN CHURCHES.

To the Editor of The Living Church:

OBJECTION is made to the giving of organ recitals in churches. The argument against them is that they may "tend to detract from the honor and dignity of a building that has been consecrated to the worship of Almighty God."

Why should they? The church indeed is built and conse-

crated not only for worship but for the preaching of edifying sermons, and for other instructions. The organ is used effectively in the worship; why may not the "recital" be included in the "other instructions"?

The mass of the people have little opportunity to hear the majestic and moving works of the great masters. Much of the inspiring composition that marks the development of the art must remain sealed to them unless it is opened to them by such means.

There is no instrument so fitting as a good organ for the worthy rendering of such works. Why should the costly instrument, with its marvellous capacities, be silent, or used only in accompaniment? Or why should the only exception be the interruption of divine service by a long instrumental concerto, an interruption even though the music be of a devout nature? Sometimes such interludes are dictated only by caprice or ambition.

There are, it is true, fine organs in music halls, but when they are used at their best the price of admission is a bar to hundreds to whom such music would be an inspiration.

In Holy Trinity, Philadelphia, a large, silent, and reverent congregation assembles a half-hour before service on Sunday evening and "assists" at the rendering of "songs without words," songs of praise beyond the highest power of vocal utterance. In St. Paul's Church, Concord, N. H., once a month, choral Evensong is followed, not by a sermon from the pulpit, but by great music from a fine instrument, played by an artist who is a devout Churchman. A large congregation assembles, remains silent and reverent throughout the "recital," and then silently withdraws. The pastor of the congregation knows of wholesome results, and thinks that such recitals are "justifiable," and in part because they are "classical."

Using such recitals for a commercial purpose is another matter. There may be a reason for that, but I have never discovered it. I do not defend such. Yours very truly,

Concord, N. H., March 19, 1904. Daniel C. Roberts.

To the Editor of The Living Church:

IN ANSWER to the questions of Mr. Dwight M. Graham, "Are organ recitals justifiable because they are classical? Do they tend to detract from the honor and dignity of a building that has been consecrated to the worship of Almighty God?" I may say: Most certainly they are justifiable, as also they are inferentially an act of worship; they are very helpful to create a worshipful attitude to the hearers. I have experienced much comfort from them before and after services. I much prefer them after Evensong to sermons. They are soul-stirring, and at the same time soothing to some troubled ones.

The honor and dignity of God's House can never be detracted from, but deeply intensified by such devotional procedure.

Let us have more of them, especially when we meet with organists as proficient as the one I heard render sacred selections after Evensong in Trinity Church, Highland Park, Ill.

Holy Instruments, praise ye the Lord!

Oneida, Wis., Yours sincerely,
March 18, 1904. Geo. Shelton.

RIGHTS OF BISHOPS IN ENGLISH CATHEDRALS.

To the Editor of The Living Church:

REFERRING to Dr. T. P. Hughes' letter in this week's Living Church, the old St. Mary's Church, Truro, was incorporated as the *South Choir aisle* of Truro Cathedral. Pictures will reveal this fact.

I *think* the Bishop of Ely possesses some special rights that other English Bishops do not in their Cathedrals, for the Bishop succeeded the Abbot of Ely when it was raised to a Cathedral foundation—of the "old foundation." The Bishop of Ely of all the English Bishops, has alone no throne in his Cathedral; he occupied the old Abbot's stall at the decani side, while the Dean sits opposite, on the cantoris side, and has the old Prior's stall. G. W. Kirke.

New York, March, 1904.

SYRIAN CHURCHMEN IN INDIAN TERRITORY.

To the Editor of The Living Church:

PERHAPS it may interest you, in view of the recent papers and subsequent discussion in your columns, regarding the late visit of the Bishop of Fond du Lac to the Holy Russian Church, to tell you of an incident which has recently happened in the Indian Territory, in one of the coal camps near South McAlester, in which town the Rev. C. W. Cook is rector. Mr. Cook told me of it while away from home and could not, in consequence, give me all the names.

It seems that there are a great many Syrians in the town of Krebs, adjacent to South McAlester, who are without regular ministrations of their Church—the Russian. They have had, it appears, some difficulty with the Greek priest at Hartshorne, and recently one of their families, desiring to secure some one to officiate at a wedding, came to South McAlester to secure our clergyman there. He referred them to the Greek priest at Hartshorne, but they refused to have him. They then wired to the Russian Bishop in New York City, who advised them, if they could not agreeably secure the Greek priest at Hartshorne, to request and accept the priestly services of our rector. Our priest therefore married the couple, and later on was called upon for a similar service. After this some of those people requested of our rector there the sacrament of Holy Baptism and expressed a willingness to contribute to the financial support of the church of which Mr. Cook is rector.

Lehigh, I. T. Frank R. Jones.

CANNOT BE TRANSFERRED TO "ANY OTHER PROTESTANT CHURCH."

THE following letter from Bishop Hall containing answers to questions often asked by people, especially our communicants living in places remote from Church ministration, will be read with interest by all, and it is hoped will aid some who are undecided as to their duty in this respect to come to a right decision:

Bishop's House, Burlington, Vt., Jan. 29, 1904.

My dear Mr. F.:

You ask for an authoritative reply to the questions, "Are members of our Church allowed to partake of the Holy Communion in any other Protestant Church? Is there any law or rule which forbids it?"

I know of no specific rule on the subject. Nor is there any specific law forbidding a person to become a Mormon! Your inquirer will not suppose that I am putting the two things on the same ground, except so far as the absence of a prohibition is concerned, the absence being due to the thing not being contemplated. *I should most certainly say that a Church person was not allowed to do so,* and for the following reasons, which may be sufficient:

1. We pray continually to be delivered "from all false doctrine, heresy, and schism." Other bodies have separated from the Church because they differ from her on some important point of doctrine, discipline, or worship. They must therefore, from the Church's standard, be involved in one or other, at least, of these evils from which we pray to be delivered. (If the difference is on some unimportant point, the separation is wrong as needless.) We may well consider that in many cases the fault is unintentional on the part of the existing members of these bodies; *they* may be excused; but *we* should be guilty of unfaithfulness in joining in their Communion.

2. It would be impossible to draw a line between the bodies with which we might join and those with which we might not, *e.g.,* if with the Congregationalists (who have no fixed creed), why not with Unitarians, who plainly deny our Lord Godhead?

3. Apart from any question of belief or the validity of their ministry, hardly any Protestant bodies use *Wine* for their Communion, and therefore their Sacrament is not what our Lord ordained, any more than Baptism would be what He instituted if water were not used.

Ever faithfully yours,
Arthur C. A. Hall,
Bishop of Vermont.
—*Parish Magazine.*

"The Lord shall give His people the blessing of peace." And if He *gives,* at least for us there is practically one duty—the duty of *prayer.* Be it your prayer all through the days of this coming week, to seek from God this three-fold gift of peace of which we have spoken. Ask Him to give you the peace of reconciliation; ask Him to give you the peace of the vision, and the love, and the conformity of will to which He calls us; ask Him to raise you to the peace of a life of service, worthy of the dignity of your being, and which alone can satisfy the cravings of heart and spirit. Ask Him to make clearer and clearer before you the vision of hope, that it may be to you a vision of peace indeed. "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "The Lord will give His people the blessing of peace."—*Canon Body.*

WILLIAM S. RAINSFORD: AN APPRECIATION.

A Preacher's Story of His Work. By W. S. Rainsford, Rector of St. George's Church, New York. New York: The Outlook Co. Price, $1.25 net.

We should hardly have intruded into the privacy of the life of a priest of the Church by attempting a character sketch, were it not that the publication of an autobiography and the receipt of a copy for review, seem to bring the subject legitimately before the public eye. The fact, in addition, that a year ago we felt it necessary to comment very severely upon some of the public utterances of the subject of this volume, makes us the more ready at this time to do justice to his life and work.

Dr. Rainsford is the son of an extreme Low Church clergyman of the revivalist type, and of the Irish Church. The son is able to point out the limitations of the work which could be accomplished by one of his father's stamp. Doing full justice to that now nearly extinct type of clergyman, he sees that the work lacked in very distinct ways. Finally, in the community in which his father had done his utmost, "the High Church people" supplied what was lacking in the former's ministrations.

The son, the subject of the volume under consideration, was graduated at Cambridge knowing "almost nothing about theology." He entered the ministry because his father wished him to, and threw himself into the same kind of evangelistic revival work which his father had done before him. His first intellectual difficulty was over Infant Baptism, and the difficulty, in its intensity, led him to abandon his work in England. He came to America after receiving the fatherly counsel of his Bishop to leave the subject in abeyance for two years before abandoning his orders, which he had offered to do. A revival work in New York, in a tent, and some other ministrations in New York and Baltimore, were his first introduction to this country, after his ordination—he had travelled to the Pacific coast in earlier years. After two years of mission or revival work, he commenced a four years' work in Toronto, which grew out of an enormously successful mission conducted by him at London, Ont. He preached against dancing and against theaters. There was "a tremendous wave of religious excitement."

But new intellectual troubles came upon him. He had solved the Infant Baptism difficulty, and now came another as to what were "children of God." This is how he states it:

"I had got past the Baptism question by that time; I had run up against something bigger. How could I tell men that if they believed in Jesus Christ, they would be the children of God? If they were not children of God to begin with, believing on Jesus Christ would not make them children of God. And yet—did not the Bible say they had to be born again before they were children of God?"

Dr. Rainsford's logic was excellent. It seems incredible that an intelligent man could have gone so long without perceiving the fallacy of what he had been preaching. Whether his final conclusion was any nearer the truth is another matter. He says:

"I shall never forget my sense of relief when the first gleam of light came to me. It seems so simple now. Why had it not come before? I remember I had been praying late one night, and suddenly the fifteenth chapter of St. Luke came to me with new light. One of the most effective sermons I used to preach was based on that chapter; the sermon I always reserved for the end of my mission work—a dagger for the fifth rib of a man who had not given in before. And now I discovered this—a new discovery all for myself. If the son had not been his father's son before he went into the far country, he would certainly not have come back; he came back *because he was a son.* His coming back was coming to his true self; his smothered self, but his real self all the same."

It was not long after this that the call to St. George's Church, New York, came. He also had a call to an English church, and might have accepted it "if it had not been for the Athanasian Creed." St. George's appeared to be, and practically was, up to that time, a complete failure. The terms which Dr. Rainsford made with the senior warden, Mr. J. Pierpont Morgan, are thus described:

"First, you must make the church absolutely free—buy out all those who will not surrender their pews; next, abolish all committees in the church except the vestry; and, third, I must have $10,000 for three years, apart from my salary, to spend as I see fit; my salary I leave to you."

The revival of St. George's Church has been one of the happiest incidents in American Church history. For that revival Dr. Rainsford is almost solely to be credited. Of course there are not many failed parishes that could accept the terms stated above. But one would not wish to detract from the credit due personally to the rector. He attributes his success to the fact that he has gathered a "unique band of lay helpers," in pursuance of his "constant aim to restate the old truths of the Christian religion." "We must bring the teachings of Christ nearer the level of modern thought."

The best part of the autobiography is that which tells *how* the building up of St. George's was accomplished. This he narrates at considerable length; but one sees, through it all, that the personality of the rector was the primary factor. St. George's Church, with its magnificent work, congregations, and property, is a monument to William S. Rainsford.

The transition from the Rainsford of Norwich and of Toronto to the Rainsford of New York was not sudden. The latter is a totally different man from the former, as he himself clearly perceives. The Low Churchmanship of his early days has totally disappeared, and in its place is—what? He does not define it. It seems to be as hazy in his own mind as in that of the public. He has a pretty low opinion of "the High Church" (p. 240). He speaks of the "Protestant Church" as embracing his own work, and the "Catholic Church" as something wholly apart from him (p. 239).

And it is only when finally, with regret, we lay down the volume, that we begin to discover how the religious experiences which began in his father's Irish rectory and have passed through so many phases, should finally have produced the mixed and seemingly contradictory characteristics which we find in the Rainsford of to-day. For it cannot be denied that his theological vagaries, his destructive language when speaking of the scriptures and of Church doctrine, and some other personal idiosyncrasies, have caused Dr. Rainsford largely to forfeit, not the esteem, nor the gratitude, but the *confidence* of the Church at large. To some extent he seems to appreciate this; for he says: "I firmly believe that if I were to close my relation honorably with St. George's now, there are very few churches in the United States that would have me."

It is a sad confession to make. It is wholly opposed to the common experience of how the world chases the successful man. There must be a reason for it. There is.

The fact is, Dr. Rainsford seems never to have mastered the first principles of the Incarnation. The failure of Evangelical Churchmanship, which is clearly to be discovered in his review of his early ministry, has left him with the same intense desire to do good, but with a total failure to grasp the principles upon which the life of the God-Man is given for the "more abundant life" of the race. He sees no incorporation of the soul with the Son of God. His difficulty over the scriptural phrase, "born again," shows his strange limitation. Strange that he could have gone on for years without seeing that all men born into the world are born as sons of the God and Father of us all; more strange that, finally attaining to this knowledge—"a new discovery all for myself"!—he should not see that there is also a wholly distinct and far higher relationship to the Father possible, when the son should be born *again*, sacramentally, into the intimate family of Almighty God. The "discovery" of the former truth left him blind to the fact that there was vastly more to the subject than had been dreamed of in his philosophy. The sacraments, though, no doubt, loyally administered, seem to have no necessary place in his economy. They are not the means to a spiritual birth and to spiritual feeding upon the Body and Blood of Jesus Christ. His gospel is not the Church's gospel. Yet his whole life history, as depicted in his volume, may probably, at this late day, make it impossible that he should see what is yet lacking. The series of intellectual difficulties which have disturbed his religious life, have been such as would be impossible to anyone who had been rooted and grounded in the faith. Other intellectual difficulties there might have been; but not these.

The question arises: who is responsible for the admission of a man into the ministry, who has both the will and the ability in large degree to perform the work of the ministry, and yet is totally deficient in his grasp upon the things which should form the basic principles of his teaching and of his own belief? The question may be discussed impersonally, for there are many men in the ministry who present the same phenomenon as to those limitations, even though there be not many who can show also so magnificent results of their work.

The responsibility must be divided between the Church, her administrators, and the individual himself. The wrong done was not in admitting William S. Rainsford into the priesthood. His abilities, his ardent work, and his success, alike bear witness to that. The wrong was in admitting him before he had grasped the *Church Idea.* It could have been imparted to the young Cambridge undergraduate; but the low depth of the Irish Churchmanship of half a century ago suggested quite the opposite, and the university training failed to supply what the Church had neglected to do for him at home. Low Churchmanship, which he outgrew but could not build upon, is responsible for the original failure. But the Bishops and administrators of the English Church are responsible for accepting and ordaining the young Cambridge graduate, who had zeal without the right intellectual preparation for its exercise. His book shows how constant has been his own intellectual flux, and how powerless his education was to solve the intellectual difficulties which were bound to arise. And the individual cannot escape blame for taking upon himself the solemn vows of the priesthood, without perceiving how totally out of sympathy he was with the doctrinal standards which are contained in the Book of Common Prayer.

Successful as has the rector of St. George's been, one feels keenly the limitations of that success. The power that he might have exercised outside the boundaries of his parish, has very largely been forfeited. The work of the parish remains—his monument; and a monument such as few of the American clergy can hope to attain. But we have too few men of the abilities which God gave to William S. Rainsford, to be able to acquiesce willingly in a condition which Dr. Rainsford perceives when he says "there are very few churches in the United States that would have me." It is true; but it is a truth which reflects both upon the Church, which did not train him, and upon him who acquiesces in his position of estrangement from

the Church at large. There is nothing arbitrary in the limitation to his success which Dr. Rainsford has pointed out.

Is the Church making the same mistake with the young men whom she is training for the ministry to-day? Not, probably, on a large scale. She ordains men who reproduce the limitations of Dr. Rainsford; but they are not, generally, men who would be Rainsfords in power, whatever their training. Training cannot give greatness; but where training leaves greatness untrained, is where alone it becomes culpable.

But the environment which produced the young revivalist-preacher has largely disappeared. Emotionalism no longer supersedes intellectual scholarship. It is, indeed, more apt to be relegated too far into the rear.

The subject of this consideration is the product of an environment of the past, too great to remain permanently limited by that environment; too earnest to sink into apathy when he awoke to his limitations; and unable—the mystery of the human intellect prevents one from telling why—to adjust himself to the Church's position when his own native hypotheses had failed.

The whole inability of Christendom to become one in the Catholic Church is latent in this one character study.

Yet it was our blessed Lord Himself who prayed for that unity; a unity that is impossible so long as the Church allows men of Rainsford capacities to be handicapped with Rainsford limitations.

Literary

The Adventurer in Spain. By S. R. Crockett. New York: Frederick A. Stokes Co.

Mr. Crockett has given us in this book some very charming descriptions of the mountain scenery in northern Spain, and has interwoven a deeply interesting romance. The composition is most delightful, and the reader will have difficulty in putting the book down before he has read it through. The illustrations are from photographs taken by the author.

Tillie: A Mennonite Maid. A Modern Romance of the Pennsylvania Dutch. By Helen R. Martin. Illustrated by Florence Scovel Shinn. New York: The Century Co. Price, $1.50.

This is a charming story of the interior of Pennsylvania. The characters use the very peculiar dialect of the people of that region. Tillie Getz is the daughter of a farmer, who is rough and coarse, but loving her through it all. She struggles up into education and refinement through her love for "Miss Margaret," her school teacher, and then because of a romantic love for a Harvard man who has the school for a time. Those who know that part of Pennsylvania, will recognize the truth of the character drawing, and all the readers are sure to be pleased with the story, which is sweet and good.

TILLIE.

Denis Dent. A Novel. By Ernest W. Hornung. New York: Frederick A. Stokes Co.

This is a melodramatic tale whose scene is mostly in Australia during the gold fever. A young man and woman are wrecked on the coast of Australia. The man goes to the diggings, gets his pile, and returns to London, to find the girl married to the villain of the story. The villain is killed in the Crimean war, and the lovers are united. The interest is sustained well throughout.

Merely Mary Ann. By I. Zangwill. New York: The Macmillan Co. Price, 50 cts.

This is a charmingly written story of the flirtation between an aristocratic musician, and Mary Ann, the maid of all work at his lodgings in London.

The other persons in the story are Mrs. Leadbatter, the lodging-house keeper, her daughter, Rosie, and Peter, a friend of Lancelot. Beethoven, the dog, and a canary bird, are also important characters.

The book is extremely entertaining and on original lines. A dramatization of this story is having a popular run in New York.

A most attractive edition of *Hypatia*, by Charles Kingsley, is issued by Messrs. Thomas Nelson & Sons in the New Century Library. Although the volume is in such type as to be very readable indeed, and comprises 467 pages, the volume with covers is but little more than half an inch thick, being printed on India paper of the thinnest and toughest variety. There is an excellent photogravure frontispiece. The book is bound in cloth, with gilt top, at $1.00, or in limp leather, with gilt top, at $1.50.

Poetry.

Footprints on the Sands of Time. By Mary Shaw Baker.
A Spray of Cosmos. By Augusta Cooper Bristol.
Poems. By Ben Field.
Sun Gleams and Gossamers. By Hilton R. Greer.
Love Knoweth Best. By William Garvin Hume.
Vita. A Drama. By Grace Denis Litchfield.
Six books of Poems published by Richard G. Badger, The Gorham Press, Boston.

Mrs. Baker's poems have a quality surprisingly fresh and striking, a ring of sincerity and absolute freedom from any affectation of cynicism or "smartness." One may smile at many a naive and homely touch, but can hardly escape the charm of a sweet, old-fashioned womanliness, a sturdy devotion to the plodding duty of the hour, sustained by an artistic sense that scans the silver-lined clouds.

A Spray of Cosmos is the title of a collection of miscellaneous verse, ambitious in conception, finished, almost exquisite, in form, somewhat misty in meaning, and marred by an indulgence in unusual words (mystagogue, gloriole, revealment, impressment, caressment, etc.).

Ben Field's *Poems* are not lacking in fervor and intensity, but leave the reader in doubt as to the intended meaning. One would eagerly welcome any fine and high expression of patriotic sentiment, but such an ode as Mr. Field's *America and Immortality* can only plunge the reader into amazement and perplexity.

Mr. Greer's optimism and sturdy note of cheerfulness, as well as his charm of rhythm and delicacy of utterance, give his poems exceptional worth. The bookbinder has done his part generously by this little book.

Love Knoweth Best is a rather misleading title for the slender volume of poems, which are by no means sentimental, but contain much virile and reverent thought, set forth with considerable force and grace of form.

Grace Denis Litchfield undoubtedly can claim a public of her own. *Vita* is an allegory, rather than a drama. It has no story to tell, but it has a lesson to teach, a conviction to affirm, and it does so, gently, earnestly, charmingly.

The Divine Processional. By Denis Wortman, D.D. New York and Chicago: Fleming H. Revell Co.

This is an epic, inspired evidently by excellent intention, written in occasionally halting blank verse. Lines like these:

> "So much had she to shew Him, Him who her
> Had dowered with beauty and rich increase—"

would hardly be mistaken for quotations from Milton. Dr. Wortman's well-meant attempt to humanize, familiarize, and modernize divine truths, to us seems to be carried to a questionable length. The lyric on page 114, while not intentionally irreverent, seems to us to transgress the canons of good taste.

Miscellaneous.

Immortality of the Soul. By Alois von Bauer. New York: J. Dimond, 1904. pp. 90. Paper, 50 cts.

We believe that this pamphlet is calculated to have more influence with a certain industrial type of readers than many a monograph commended in literary reviews. We believe this, although its style borders at times on the illiterate and its arguments are unsystematically put together and often crude. The author writes as one of the people with persuasive sincerity, and on the basis of varied experiences, in behalf of man's instinctive belief in a future life.

F. J. H.

Reminders of Old Truths. By Hannah E. Pipe. New York: Longmans, Green & Co.

This is a volume of little essays. The first part relates to religious matters, and the second to domestic and social affairs. Every page is full of good, wholesome common sense. The book is just what it claims to be, a lot of reminders of known but often neglected truth.

Thomas Whittaker has just put out a re-issue of a volume of Sermons by the Rt. Rev. Dr. Greer, Bishop Coadjutor of New York, entitled *From Things of God.* The same house has in preparation the ninth edition of the *History of the Episcopal Church in America* by the Rev. Dr. S. D. McConnell, rector of All Souls' Church, New York.

"The Popular Library of Art" adds another to its dozen or more of attractive and thoroughly good studies of the Masters. This biography of Sandro Botticelli, and guide to his works, is the contribution of Julia Cartwright (Mrs. Ady). It is very fully illustrated. [E. P. Dutton & Co., price, 75 cts. net.]

ANNUNCIATION.

"All Generations Shall Call Me Blessed."

O Mother of our glorious King,
Sweet Virgin full of grace!
Of thee we lift our hearts to sing,
Thou glory of our race.

Thou, like a rose, all pure and fair,
Among the thorns d.d'st grow;
The Rose of Sharon thou d.d'st bear
Here in this vale of woe.

For thou the message did'st believe
Which Gabriel brought to thee,
That thou should'st Christ the Lord conceive
Who would His people free.

O blessed art thou, Holy Maid,
Dear Mother undefiled,
For on thy bosom once was laid
The Everlasting Child.

Here grief and keenest agony
Made thy sweet heart o'erflow,
But strong in faith and valiantly
Thou did'st it undergo.

No mortal ever can record
What bliss redounds to thee!
Thy soul shall magnify the Lord
Throughout eternity.

So all thy glory, all thy grace
Flow from thy Son Divine.
They beam from His celestial Face
As they reflect on thine.

Our hearts shall raise, till life is o'er,
Thy song of praise most blest:
Then, on the everlasting shore
We, too, shall find our rest;

That rest which God the Father gives
With the Eternal Son,
Where God the Holy Spirit lives
While endless ages run.

Nashua, N. H. WILLIAM EDGAR ENMAN.

ANNUNCIATION.

The ice gates yield, the white frost breaks,
The chanting rivulet in new life wakes;
And in yon copse, red-willowed with the morn,
A feathered harbinger says violets will be born.

Lift thoughtful shadows in a virgin's eyes,
Lift sweet, white lids in lingering surprise;
Thy love shall bring the universal good.
An angel voice foretells a holy motherhood.

Dousman, Wis. MABEL ELIZABETH HOTCHKISS.

A PRAYER.

Jesus, my Saviour, look down upon me,
Cast on my soul a reflection of Thee;
Thy soul so pure, Saviour, mine dark as night,
Cleanse Thou and brighten it with Divine Light!

Jesus, my Saviour, nailed on to the tree,
Thou crucified that I might go free,
All Thou didst bear, Thou didst bear, Lord, for me;
Teach me to bear all things, Saviour, for Thee!

Teach me to lift up mine eyes unto Thee,
That like as Thou art, Lord, I, too, may be;
Asking of Thee, that Thou show me the Way
Out of the Darkness, and into the Day.

Take Thou my heart, Saviour, take it to Thee;
Take Thou my will, let it crucified be;
Take all I have, all I am, Lord, to Thee;
Take them all to Thee, for Eternity!

M. S. S.

IN THE WILDERNESS.

The wilderness was once Thy lone abode
When Thou in meditation, fasting, prayer,
Didst for Thine earthly ministry prepare.
Fierce, untamed beasts that through the desert strode
Toward Thee nor cruelty nor hatred showed,
But places desolate with Thee did share.
Birds feared Thee not; and angels bright and fair
Made unto Thy retreat a shining road
Down which to do Thee services they flew.
Man only—whom Thou cam'st to seek and save—
Met Thy sweet loving-kindness with despite
And contumely. Cruel, and untrue,
His persecution ceased but at the grave
That yielded Thee again to life and light.

MARY E. M. RICHARDSON.

"SUFFERED UNDER PONTIUS PILATE."

By Roland Ringwalt.

EVERY time the Apostles' Creed is repeated the name of the Governor who permitted the Crucifixion is pronounced. Although the high priest who headed the mob is not mentioned, and even the traitor who sold his Lord is unnamed, there is no escape for the ruler who proved himself a coward and who vainly tried to shirk responsibility. Pilate might wash his hands, but the burden of duty was not to be shifted to other shoulders, and he bears the lasting infamy of having sanctioned the foulest of all murders.

This thought is familiar, and will probably be used in a thousand Lenten addresses. Another thought, far less important, yet not without interest, may be stated. The average man or woman remembers the names of those in high authority, even though dates, facts, and principles are forgotten. It is the ordinary experience of life, and the exceptions are rare. Many people, for instance, forget the American history taught to them in childhood. If a zealous teacher read aloud the noblest passages of Burke or Chatham, the eloquence was lost on the majority of the pupils. There are thousands of American citizens who could not give the date of the passage of the Stamp Act, who are not sure which side of the struggle Lord Camden favored, who do not know that John Adams defended the British captain in the Boston massacre case, and who could name ten important events in the Revolutionary struggle. But there is not a lazy boy, and a frivolous girl who can attend the public schools without learning that George the Third was the king from whom the colonies revolted, and it is doubtful if anybody born in this country ever forgot the name of that long-lived, if weak-headed, sovereign.

Boswell said that it frequently took him a whole afternoon to verify a date. Boswell, however, had the libraries, the lawyers, and the learned ready to furnish him with many of the dates he sought. In some rural neighborhoods it is almost impossible to find a date unless it be of a deed certificate in the office of the county clerk or of a marriage set down in a church register. The local historian who would like to know the exact time of some natural phenomenon or the construction of some noteworthy building is sure to find difficulties in his way. Whatever ghosts may haunt the old houses and the shady lanes, the spirit of White of Selborne, the exact, methodical, and satisfactory White of Selborne, is not to be found. However there is nearly always some hope that somebody will come very near to guessing the time. After mature reflection the oldest inhabitant is certain that Peter Smith was postmaster that year, and Smith's postmasterial existence was conferred on him by President Van Buren. The historian knows the length of Van Buren's term of office, and is sure that the event he seeks to fix with positive accuracy could not have been earlier than 1837 or later than 1841. If one man's experience may be given the writer never met a relative of any Federal office-holder who did not recall the name of the President who had appointed said relative to office.

Anyone who will look over the books of reminiscence will note that in many cases old men and women remember the name of the nurse who cared for them in their infancy, and of the first pedagogue or schoolmistress. In scores of instances the name remains even though there is no strong liking or disliking, no gratitude or resentment. There was somebody who held a foremost place in the nursery, or the school, or the neighborhood, and that person's name remains, although the words and actions have faded. A coarse, stupid old sailor once essayed to tell of a cruise on a man-of-war fifty years ago. He could not describe a port that he had visited or give even an outline of his sea life, but he distinctly remembered the name of the ship and the name of the captain. A veteran of the Mexican war, fast sinking into dotage, yet gave the name of the colonel of his regiment, and that name will not leave him until he forgets his own.

"Suffered under Pontius Pilate." It clings to the speech and to the memory. The Creed has a verbal interest, apart from its tremendous assertions of vital facts. Why it is we do not know; but it is the case that every great chapter in history, every event that is fastened to our minds, is linked with a name.

THERE is a mighty *go* in the Gospel as well as *come*. It is come, go. Go, preach and heal; go, home to thy friends; go, into the highways; go, into all the world. Many Christians do not obey; many Churches have no blessing, because they do not go.—*B. F. Jacobs.*

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XXVI.

FOR CHARLIE'S SAKE.

"THE game is up," said Clarence Hall, as he sat alone one morning, in his Chicago office; for he was junior partner to a certain well-known firm in that city, but just then coming with great commercial strides into its present wealth and fame. The junior partner had again settled down to hard work after his long absence abroad; but the letters he had been reading were not connected with the business of the firm, but related to a more private and personal matter. The day of vengeance seemed, indeed, near at hand; not one clue, only, but many ,had by long and patient tracing led to the definite clearing of several mysteries in one. There remained but a few more hours now to the time when justice in the hands of the law should bring the guilty before its relentless tribunal.

As the day wore on, the excitement of the suspense began to tell somewhat upon the man sitting apparently at ease, and intent upon the office routine. The clerks passing to and fro, noticed a certain nervousness of speech, unnatural in the usually quiet, reserved man, whose life-story was known to but a few of them. Mr. Hall did not leave the office at the usual time, three o'clock; but sat at his desk, making a pretense of reading business documents; but in reality, awaiting an expected telegram, whose arrival, for some unknown reason, was delayed beyond his expectations. After awhile, when the clerks had gone, and he was sure of no further interruption, he drew from his inner vest pocket a little booklet, between whose leaves lay a tress of red-gold hair, which he regarded with a curious smile, muttering between set teeth, "And 'Magdalene' is at last avenged; but vengeance cannot restore the lost, or bring back the past."

Then he struck a match, and, holding the beautiful, gleaming curl, his sole memento of a buried love, above the flame, he watched the strands blaze and blacken as they fell into the fire-grate in front of which he stood with that strangely resolute expression in his stern, handsome face. There was a step outside; the junior partner turned hastily to confront the messenger boy with the telegram. Eagerly the man's gaze took in the contents of the paper, and with an exclamation of mingled surprise and rage, threw it into the waste-basket, paid the boy, and a few moments later was seen walking rapidly homeward. The message which had come after so many years of waiting, was contained in a few brief but expressive words:

"Baffled at the very last moment. Man escaped us by jumping over Niagara Falls."

At the American Hotel a search was instituted immediately for any possessions of the dead man's which might give a clue to the motive for the suicide. The proprietor handed over to the authorities a packet of papers addressed to Lady Morgan of Morgan Terrace, England, and found lying upon the table in the dead man's room. The packet was sealed, and in a note accompanying it a request that the papers be forwarded to the person addressed, in the event of the owner's death or disappearance. Lord Morgan, who happened on his wedding journey to be stopping at the Clifton House, and was one of the few admitted to the conclave in the hotel rooms, informed the detectives who had been for some days hovering around the spot, that he was personally acquainted with the deceased, although not aware of his being at Niagara until a very few minutes before the fatal leap; and he also proved beyond question that the person to whom the packet was addressed was his bride of a few weeks. Into his hands, therefore, was the said packet delivered, and it was agreed as far as possible to keep the matter quiet. It was many months, however, before Charlotte was to read the contents of the packet, which, for reasons best known to himself, my lord kept safely locked up in his own private desk until the time came when the reading of it was a matter of necessity. Then Lord Morgan spent some hours in a careful perusal of the document before presenting it to his wife; nor was any other living person but himself acquainted with all the facts therein stated until the papers came into Charlotte's possession.

Again it was May at Morgan Terrace; and there was great rejoicing over the birth of a son and heir. The young mother sat in the favorite boudoir one afternoon, when the little Cecil was but six weeks old. The child lay asleep upon her lap, and she was observing closely the unconscious little face, in which she fancied a likeness to her own father, whom she had not seen for many, many years. The thought brought a certain sad wistfulness into Charlotte's sweet face with its setting of pale gold hair; and involuntarily she closed her own white hand over the baby's dimpled one, as if guarding it from an overshadowing evil. Presently was heard Lord Morgan's firm tread along the corridor, and as he entered, the sadness vanished from the mother's face, and she greeted him with the usual smile.

"Asleep, is he?" asked the father, laying his hand softly on the little one's head. The movement woke the little sleeper, who opened his large blue eyes wide and gazed wonderingly upon the great man bending over him, for little Cecil was not yet quite used to his father's presence. But he did not cry, only lay silently in his mother's lap as the conversation continued.

"Can you bear to read a long story and a sad one, Charlie?" asked her husband, as he seated himself in an easy chair, opposite his wife.

"I think so," she replied. "But let Nurse take Cecil first," she added, with a lingering glance at the child as she handed him to the maid, who carried the little one away to the nursery.

Then Charlotte settled herself back among the cushions and waited for Lord Morgan to begin the narrative. He fingered somewhat uneasily the packet in his hand, his face unusually grave, as he said:

"I have kept it from you for some time, dear, believing it best; and God knows, I would not now let it trouble you, but that business affairs necessitate your becoming familiar with the contents."

Charlotte's face showed little surprise as she took the papers from his hand, saying, quietly:

"I recognize my father's writing." She hesitated but a moment before opening them, and asked, wistfully, "Is it very sad, Neill?"

"Very, Charlie. But you know part of the story—and you are a brave little woman."

She said nothing more, but began to read slowly and with increasing interest the record of her father's life, written by himself. It ran as follows:

"This narrative of my life is written for the sake of some still living who have suffered from my evil deeds; but especially for one whom I have never consciously wronged, unless to love my Charlotte be wrong, which perhaps it may be, since the love of a consummate villain counts for little, and oftener carries with it more of a curse than blessing. Be that as it may, I shall love to the end my only daughter, to whom I bequeath whatever property, personal or otherwise, I may possess at the time of my demise, which is not far distant.

"I was born the youngest son of a Scotch nobleman, whose estate was large, but greatly impoverished by wars and reverses of fortune for some generations back. From my infancy I was a source of anxiety to my father, and at the same time, the most beloved of his four children. Two distinctly inherited traits were mine—a reckless temper, and a certain personal magnetism which, despite my many excessses, has never failed to win me friends wherever I have lived and under whatever guise.

"I ran away from home at an early age and came to Canada, where I was immediately befriended by men who knew my people in Scotland. In every venture I was successful, whether in money matters or in love affairs, although my marriage was one of *convenance,* as the French say, my wife bringing a large dowry to add to my increasing fortune. She was worthy of a love far nobler than any I was capable then of giving her, but, unfortunately, the incompatibility of our tempers became evident before many months of married life. Yet she conducted herself with becoming propriety under many trying circumstances; and I take this opportunity to ask of her a forgiveness I had not the moral courage to seek in life. That we both recognized our mistake is evident from our mutual consent to a separation, the direct cause being a difference concerning our son, Douglas, who was the idol of his mother's heart, and the object of a strange aversion on my part from his childhood. His correct habits were ever a reproach to me, and I was filled with an insane desire to hurl him from his pedestal of goodness to my own level. This I accomplished in a manner quite satisfactory to myself, but changing somewhat the fate

of my family. I bore with equanimity the separation from them, believing that at some future time my little daughter might be brought again into my hands; for her, I felt the deepest affection of my life, and next to her, I loved my sister. I must state, in this connection, that at regular intervals in the Lindsay genealogy appears a reproduction of the villain type, and of that reproduction I am the unfortunate victim. My grandfather was my direct predecessor in this fateful role; in appearance, temperament, I am his counterpart; therefore, believing, as I do, in the unchangeable law of heredity, I have never held myself responsible for my own misdeeds, nor for the misfortunes they have brought upon others with whom I have been connected at various times. My sister, Mary Lindsay, was one of the first victims of my magnetism; she followed me to Canada. My wish was her law; indeed, I may say, such has been the attitude toward me of most women with whom I have come into close contact. She was engaged to my brother-in-law, Donald Graeme, who displeased me with his haughty manner and bearing in certain business transactions. I favored another suitor for Mary's hand. The Graeme temper was aroused, and a duel took place between the lovers, resulting in the death of one suitor and the wounding of the other. The wounded man was my wife's brother; and during his convalescence, I used my influence over Mary until she broke the engagement and entered a convent, taking the veil for life, never having seen or spoken with Donald since the duel.

"She was a beautiful woman, and lovely in character as in countenance. I admired her even while she loved me to the extent of immuring herself within the walls of the Gray Nunnery; but her life, they tell me, was consecrated to her work there; and she was elected Mother Superior, in which capacity she served until her death, not many years ago.

"I have lived with all sorts and conditions of men; to me, the hunting ground, the camp, the ball-room, the court, have been equally familiar. I have robbed some men with impunity, and murdered others without a feeling of remorse; and the hand of justice has been slow to touch me; but I feel that the day of reckoning draws near. My immediate ancestor in villainy died in battle, thus escaping the gallows. I shall find some other means of exit, since I came out of the late war with only a broken arm, which a child might have won as laurels in a like situation.

"In regard to the death of Thomas Lane, for whose murder my son was tried, I am the irresponsible perpetrator of the deed which ended the young man's life. His father, while not a party to the murder, was aware that I had been in the neighborhood the night of the murder, as we had a meeting at a certain tavern in the forest, and he won a sum of money from me, which I got back through the medium of his son's pocket. Donald Graeme also knew of my whereabouts, but he was under an oath of secrecy which caused him subsequent rage, I have no doubt. I read the accounts of the trial, and had Douglas been sentenced to be hanged, I would probably have given myself up to justice then and there; but even an outlaw's life is dear—at any rate, he likes to have the disposal of it in his own hands; and the penitentiary is a good place to change a pious man into a hardened criminal. Upon Douglas, however, the effect was different from the one anticipated, owing to the intervention of a worthy friend. I have always been aware that the heredity referred to had skipped him, to reappear, possibly, in another generation, according to the family tradition, well known to us all.

"There are other stains upon my honor, which it is not best to mention here, as this record touches my immediate family only. About a year ago I was filled with an intense longing to look once more into the face of the child whom I had never ceased to love and who once loved me. I feared to find her changed; but still the old fascination led me to go in search of Charlie. I found her away from home, forced by necessity to become a governess in an English family in another part of Virginia from her brother's home. The thought of all the hardships she endured, and partly on my account, led me to take steps which have brought about desired results regarding her future. Long ago, it was my fancy that she and her young English cousin would do well to join hands and fortunes, for I always intended to leave Charlie my money—accumulated since the breaking-up in Montreal. I had at one time an agent in Australia, whither I had some intentions of going to spend my declining years; and to this fellow I gave instructions to send remittances regularly to Monteagle, but I have since learned that he carried out my instructions only in part, using the money for his own purposes. I went to England to ascertain, if possible, Lord Morgan's attitude toward my little [illegible] as I had heard rumors of his intended marriage to a certain London beauty. I found to my surprise that my lord still entertained a strong affection for his cousin Charlotte; but through some misunderstanding, concluded that she did not reciprocate it. All this I learned in a quiet way, without betraying my knowledge of affairs, but I gave him a hint, upon which he acted shortly, and in a few months I had the pleasure of knowing that my daughter was Lady Morgan. Her husband wedded her, believing her to be still the penniless little governess; but I had different plans in view for Charlie's future. It pleased me, though to know that she was married for love of her sweet self, and not for gain.

"I next took a step which I knew to be at the risk of my life; for hitherto I had travelled incognito, and misled the detectives upon my track. I take no credit to myself, however, for life was growing wearisome despite the many adventures through which I had passed, and I knew how to end it at my pleasure. For Charlie's sake I took again the name of my father's house, of which I am the next heir living and my children are next in succession. My brother had recently died. There was no love lost between us in life; for I was the prodigal son, and he knew that for me would have been killed the fatted calf had I returned during my father's lifetime.

"Having already received more than my share of patrimony, I did not take the step he feared, nor did I ever see again my parents after leaving Scotland. I took, then, my real name of Edward Lindsay upon returning to my childhood home. The property my brother had intended, it seems, leaving to a distant cousin, who had grown up under his care, and been educated by him with every expectation of being the heir—until I, from whom nothing had been heard in many years, re-appeared to establish my claim. I had some difficulty in proving my identity; and, as I had expected (I will not say feared), inquiries into my past life were set afoot. Still, I had a fair chance of success without any great peril encountered until I chanced to meet one day a man whom I had known in America, and who thought (perhaps not without reason) that I had wronged him. For years he had been silently pursuing me, although nominally a friend; and hitherto I had eluded him successfully. There remained but two things for me to do; to stay where I was, in danger of discovery until the suit was won, which I had reason to hope would be the case; or leave immediately for some other country, while my enemy held his ground. I could never bear to turn my back upon an undertaking, however perilous; and I had a stronger motive now for carrying out my purpose. But I knew the snares were closing around my path. When all had been done that I could do in regard to the claim, I left the lawyer in charge, and returned to America, thinking that now was the time to relinquish everything and carry out my old plan of settling in Australia. At New York, however, I became aware that my steps were dogged; and knowing that my days of freedom were almost past, I came here to Niagara by a roundabout way which, for a time, put my pursuers off the track. The day of my arrival I was standing on the station platform when the Southern express came in, and there alighted the two persons who most interest me in the world—Lord and Lady Morgan. Though I had not seen my daughter for many years—not since she was a child of seven years—I would have known her anywhere, so little had she changed; and it cost me something to stifle the longing in my heart to throw my arms about her neck and hear her call me 'papa' as she used to do; but I argued rightly that a villain has no claim even to his own daughter's affection, so I stood in the shadow of a huge wooden pillar, and watched them as they stepped into a carriage and drove away. It was the proudest and the saddest moment of my life, to know that I could have no part in that happy future which I had helped to make for Charlie. My resolution was taken, then and there, to end my life by jumping over the Falls; but I wished to wait until those two should have gone on their way to England; I had my will drawn up, bequeathing everything to my daughter; and to while away the hours of waiting, I began writing out this confession, thinking that some day when Charlie should read it, she might shed a few tears for one whom the world will rejoice to be rid of without more ado.

"Every day I have shadowed them at a distance, in the hope of catching one more glimpse of her sweet face. I knew that she was happy by the light in her eyes, and the merry little laugh she now and then would utter as she talked to my lord, who worships the ground upon which she treads. I caught myself wondering how it might have been with me had I loved

my wife like that in the long ago; but I knew only too well what a vast difference lay between me, even as a youth, and this Neill Morgan, who is one man in a thousand for honesty and steadfastness of purpose.

"But I haunted their unconscious path, catching now and then a crumb of their joy; for they were like two happy children in their mirth. One morning, however, as I leaned against the railing of the American Falls, watching with the rest of the crowd the foaming, prismatic waters, I recognized the face of a man whom I had seen in New York, and knew instinctively that he was a detective. Then I said to myself, 'the game is up at last; there remains but the fatal leap'; and I stepped away in the direction of the hotel, the detective following me at a distance. It takes two, however, to make a bargain, and I could play at unconcern as well as he. I was coming into the door of the hotel entrance, when whom should I encounter but Lord Morgan himself, coming out. He almost walked over me in his hurry, and exclaimed with astonishment, when he saw who I was. Immediately he said he was staying at the Clifton House with his bride, and asked if I knew whom he had married. I feigned ignorance, and he told me of his trip to Virginia and his marriage to my daughter. He asked if he should tell her I was there, saying that he had heard her many times express a wish to see me.

"Charlie, when you read these lines you will understand why I would not come to see you; but you cannot know how my heart throbbed when I found that you had not forgotten your old father, and dared to speak of him, though you must have known from others that he had caused that long shadow which darkens so often your happy path. I remember how you looked that night in the fairy dell, and I wonder sometimes how a villain can be the father of so pure and good a child; and yet they say you are like me, Charlie; it must be, then, that there remains in the most hardened breast some spark of the divine beneath the crust of human evil. But I am not pious; it would be too late to begin to do so, even if the leopard could change his spots, which is impossible. I fear death no more than I have feared life and a host of enemies. If there is torment for me in the future, at least it will be deserved; and not, as some would have us believe, simply the lost estate of man.

"I saw your little Sunlocks, Charlie, and kissed the hem of her white dress, the one she said your hands had fashioned for her. I read your little book, too; and, therefore, know about the shadows. I know, too, that you have found your boy companion again, and that with him you are sailing on in that vessel Love, your fancy created for you long ago. You were ever fanciful as a little child; and so tender-hearted, Charlie.

"It has been almost an hour since I watched Neill Morgan walk away from the hotel and go to join you in the carriage, and I saw from my window here that you had reached the Clifton House. I watched you alight and go into the house; and remembered that it would be the last time I should look upon you. At the door below a man stands in the shadow. I think he has delayed molesting me until his accomplices arrive; for they know me to be a hard customer to deal with, and I carry a revolver in my pocket. One detective would have a poor show; but this one keeps me ever in sight. In a few moments I shall have written my last word to you, and sealed and directed the package, for whose safe delivery I shall leave money. And yet I linger over these last words, it is harder to die than I had thought, since the moment approaches nearer and nearer. I know that you will use far better than I the wealth obtained through my death. There is an island in the St. Lawrence, and certain moneys in bank, as well as land in Florida, for all of which you will find enclosed the proper certificates and deeds. I know, too, that if any man hath aught against me—and there are some—you will pay it to the last penny, which I would probably not do, as to pay debts is not one of a villain's eccentricities. If I could pray—which you know well that I cannot do at this late day, my Charlie—my one prayer would be this: that your children may escape the awful heredity which I claim to have been my ruin. Farewell. Forget the long shadow with which I have darkened your path, and remember only my dying love."

[The End.]

Beware of despising any talent, however small. It comes to you out of heaven. It is God's trust to you. It is linked with the great economy of the kingdom of God by lines which your eye cannot follow. God turns you persistently away from the questions of quantity or amount, and fastens your eye on one paramount fact—faithfulness. You have but few things, but one talent; none the less He says, Be faithful.—*Selected.*

AD LUCEM.

By the Rev. Chester Wood.

TOWARD the light! Facing the light! It makes a great difference whether we are going toward the light, or whether we are going from it.

If you are going away from the light, then the darkness ever increases. Then the shadows are ever before you; the shadows of yourself ever lengthening out before you in frightfully grotesque proportions, and ever growing larger and more unnatural, the more you keep travelling from the light.

The shadows of ourselves mar, and often blot out, much of the scene before us.

Then there are other shadows that, ever coming into view, are often distracting and alarming us.

No, the prospect of one going from the light, facing the darkness, is not much like that of one facing the light and moving toward it.

Michelangelo, we are told, used to wear a candle in his cap when working, so that the shadows of himself would not interfere with what he was doing.

Did you ever think of this—how we are worried and hindered by the shadows of ourselves?

Well, they are what cause all of our doubts and troubles, these shadows of ourselves.

Then did you ever think that these shadows would disappear, fall out of sight behind us, if we would only face the light and keep ever moving toward it?

It is for this very reason that the One Perfect Light came into the world; to be a Light to lighten all men.

If we follow Him we shall not walk in darkness.

If we look ever toward Him, the Light of Light, then all shadows will fall back and trouble us no more.

And as we ever follow and get nearer to Him, so will the light shine upon us brighter and warmer. So the shadows behind us will grow less and less, until at last we are so close to Him that they will all disappear forever.

THIS WAY AND THAT

I heard one summer sabbath day the bells of service call;
The Presbyterian rang the key from out its steeple tall;
The Methodist chimed in a bar that blent with Baptist tone;
The Universalist awoke its echoes all alone;
The Catholic rolled music grand; Episcopalian the same;
And as each told with solemn tongue its faith of ancient name,
I looked upon the moving crowd, and saw from where I sat
That part of them went this way ☜ and part of them went that ☞

And while the bells were chiming out the creeds that men would teach,
I heard a block or two away a locomotive screech;
I knew it meant excursion trains to some white-sanded beach,
A picnic in a shady grove that sun-rays could not reach.
The mellow bells went chiming on, the whistles raised more din,
Like opposition ferryboats, a cargo each to win.
And as I looked upon the crowd I saw from where I sat
That part of them went this way ☜ and part of them went that ☞

I saw within that busy crowd a maiden of four-score,
While near her was a matron with her babies three or four;
A noted college president, with brow of classic mien,
A fireman with ambitious pride to honor his machine;
Five criminals, with handcuffs chained; an actress, young and gay;
A missionary from his field of labor in Bombay;
The rich, the poor, the good, the bad, the tall, the lean, the fat,
And part of them went this way ☜ and part of them went that ☞

The same sun shone on each alike, the bells rang out to all;
The whistle was not partial with its piercing worldly call.
The aged maiden once was fair, the shackled criminals free;
The missionary once was wildest of a lawless company;
The college professor and fireman sat together in the school;
The matron thought when in her teens that she the fates could fool.
And so I wondered on that day, as musingly I sat,
Why part of them went this way ☜ and part of them went that ☞

That eve I went within a church and heard the pastor tell
About the parents of us all, and what to them befell;
The running flight of wrong and right in ages that had passed,
And what must be expected in the ages coming fast;
And how and why it was ordained that everything should be
Unchangeable forever through all eternity.
The problem grand at last was solved, so simple and so pat,
Why part of them went this way ☜ and part of them went that ☞

—*Boston Globe.*

We are told in the memoir of Captain Boyd that the crew of the *Ajax* were remarkable for their sobriety and good conduct at Kingstown. Some of them assigned as a reason that they would not disgrace their captain. So should baptized Christians be careful to honor the name of their Captain, Christ.—*Selected.*

Church Kalendar.

Mar. 27—Sunday (Palm) before Easter.
" 28—Monday before Easter. Fast.
" 29—Tuesday before Easter. Fast.
" 30—Wednesday before Easter. Fast.
" 31—Maundy Thursday. Fast.
April 1—Good Friday. Fast.
" 2—Easter Even. Fast.
" 3—Easter Day.

Personal Mention.

The Rev. Wm. T. Auman of White Haven has been called to the rectorship of St. Andrew's Church, Clearfield, Pa., and will enter upon his new duties the middle of April.

The Rev. F. N. Chapman, rector of St. Paul's Church, Jeffersonville, Ind., has, on account of ill health, tendered his resignation, to take effect June 1st.

The Rev. T. W. C. Cheeseman, late of Clinton, Iowa, has accepted a call to the parish of Neenah and Menasha, Wis.

The Rev. Henry A. Dexter of New York has been appointed assistant at St. James' Church, Chicago, Ill.

The Rev. Clifford S. Gregg, curate at the Church of the Ascension, Boston, has accepted a similar position in St. Bartholomew's Church, New York City.

Bishop Hare, by order of his physicians, left Sioux Falls, S. D., March 17th for an entire rest and a course of special medical treatment. His address for the present will be care of Dr. H. A. Hare, 1801 Spruce St., Philadelphia, Pa.

The Rev. W. C. Hengen, formerly of St. Peter's Church, Chicago, has been appointed rector at Wheaton, Ill.

The Rev. George Hirst, rector at Wausau, Wis., has resigned his charge.

The Rev. William Johnson of Holland, Mich., has accepted a call to the rectorship of St. Luke's Memorial Church, Cleveland, Tenn.

The Rev. E. R. Jones of Boise, Idaho, has been called to Calvary Church, Front Royal, and Meade Memorial Chapel, White Post, Pa.

The Rev. S. Keer has resigned the rectorship of St. Peter's Church, Key West, to accept the appointment of Bishop Nelson to the charge of the Good Shepherd Church, Thomasville, Ga. Address 511 Madison St.

The Rev. Vincent C. Lacey has been appointed curate in the parish of Grace Church, Cleveland, Ohio. Address 158 Huntington St.

On account of ill health, the Rev. Henry S. Lancaster has resigned the rectorship of St. Mark's parish, Pittsburgh, and has removed with his family to England, his native land.

The Rev. J. Montgomery McBride has resigned St. Matthew's, Rocky Ford, to accept St. Alban's, Florence, Colo., and will assume his new duties on the First Sunday after Easter.

The Rev. W. G. McCready, D.D., has accepted the rectorship of St. Peter's parish, Easton, Md., to take effect May 1st.

The Rev. Wiley J. Page, late of Georgia, has accepted a call to St. Stephen's Church, Ferguson, Mo., and will enter upon the rectorship on Easter.

The address of the Rev. W. E. Potwine will, after April 1, be changed from Pendleton, Oregon, to Honolulu, H. I., care Bishop Restarick.

A statement last week to the effect that the Rev. Joseph Reynolds had resigned missions at Wolcott, N. Y., and adjacent points, had reference to the Rev. William B. Reynolds, who has thus resigned, and not to the presbyter named. The Rev. Jos. Reynolds is rector of Trinity Church, Rutland, Vt., and remains as such.

ORDINATIONS.

Deacons.

North Carolina.—At St. Augustine's Chapel, Raleigh, Feb. 26th, by the Bishop of the Diocese, Charles H. Male, a colored man from Oxford, N. C.

DIED.

Carrington.—At Chicago, Ill., March 10th, Elizabeth P. Carrington, daughter of the late Henry and Gabriella Carrington. Interment was at Middletown, Conn.

"Eternal rest grant unto her, O Lord, and may perpetual light shine upon her!"

Field.—In Hartford, Conn., March 15, Rebecca William Field, widow of the late Alfred R. Field of Greenfield, Mass.; aged 71 years.

IN MEMORIAM.

REV. C. C. TATE.

"God in His all-wise providence having taken unto Himself our friend and former Rector, Rev. Colin C. Tate, we the Rector, Vestrymen, and Parishioners of the Church of Holy Communion, Maywood, desire to express our appreciation of his sweet and kindly Christian character. His memory will long abide with us. Grant him, O Lord, eternal rest, and may light perpetual shine upon him!

"To his sorely afflicted family we offer our unfeigned sympathy, praying that the God of pity will mercifully look upon them and give them that peace which the world cannot give."

G. T. Westcott, *Clerk.*

OFFICIAL.

DIOCESE OF VERMONT.

Communications for the Standing Committee should be addressed to the President, Rev. A. N. Lewis, Montpelier, Vermont.

WANTED.

Positions Offered.

St. Paul's Church, Meridian, Miss., wants thoroughly competent organist to begin work April 10th. Must be Churchman. Vested Choir of men and women; splendid two-manual organ. Exceptionally good field for first-class musician. Address, "Rector."

A clergyman in middle life to be Chaplain of a Contagious Disease Hospital in a large Eastern city. Address, Hospital, Living Church Office, Milwaukee.

Bishop Hare, Sioux Falls, South Dakota, is in need of clergymen for work among the white people of South Dakota. Salaries sure.

Positions Wanted.

Wanted.—Position by experienced organist and choir director. References. Apply Minneapolis, care Living Church, Milwaukee.

Priest—Seven years in present parish, desires a change. Extempore preacher, Prayer Book Churchman. References to Bishop, vestry, clergy. Address, P., The Living Church, Milwaukee.

A clergyman whose health obliges him to give up parish cares for a time, seeks honorable position of any kind by way of change and education. Address "A. R.," Living Church, Milwaukee.

Clergyman (Deacon)—Young, unmarried, seeks position in Church School as teacher of moderns. European experience. University graduate. "Canadian," Living Church, Milwaukee.

Organist.—First-class Church and concert organist requires position in large church. Address, R. W. M., Lock Box 3, Sterling Ill.

Summer supply duty, north of Virginia, by a priest. Address R. H. F., care The Living Church, Milwaukee.

WANTED—TO BUY CHURCH FURNITURE.

Wanted.—A discarded walnut pulpit, good design, base 24 or 30 inches high. Will pay fair price if suited. Address M. M., care Living Church, Milwaukee, Wis.

PARISH AND CHURCH.

Altar crosses, Offertory Basons, Candlesticks, Vases, etc., in brass or bronze; handmade in plain or elaborately chased designs and at lowest prices. Address, Brass Work, 264 Palisade Avenue, West Hoboken, N. J.

Communion wafers and sheets. Samples to clergy. Miss A. G. Bloomer, Montrose on-Hudson, N. Y.

FOREIGN TRAVEL.

Europe, $250. Select summer tour sailing by S. S. *Baltic*, newest and largest steamer afloat. Apply at once. Rev. L. D. Temple, Thorndike, B. 75, N. J.

CHOIR EXCHANGE.

Churches supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th St., New York.

APPEALS FOR AID.

A missionary in the promising Southwest asks for horse and wagon, which will enable him to reach his several missions regularly, $150. "Come over and help us." "Missionary," care of Living Church, Milwaukee.

May I ask if some good soul who desires to make a Lenten offering would be pleased to donate 25 or 30 copies (40-cent edition) of Westcott's *Catholic Principles*, to be circulated by a Priest among his people who are descendants of the followers of Cromwell? Out of his paltry salary he has purchased and circulated 3 copies, with other Catholic Tracts. But he should have many more. Won't some kind friend come and aid him in this work? (Rev.) R. L. Knox, Reynolds, Ill.

Stamps.—Will any persons send me pre-cancelled and old stamps to help me? I need help. Reference, Postmaster here. Mrs. N. J. Robinette, Hodel, Va.

White altar hangings are asked for by St. Mark's mission, Ritzville, Washington. Address Mrs. John Johnston, Ritzville, Wash.

Wanted.—An Altar, Altar Cross, or other fixtures suitable for a mission. Address Box 313, Suncook, N. H.

A MEMORIAL FOR BISHOP LEONARD, OF SALT LAKE.

At a recent meeting of the Board of Managers in New York, a committee of two Bishops, two presbyters, and two laymen, was appointed to secure a fitting memorial for the late Bishop Leonard, of Salt Lake. It was very generally felt that, in recognition of a most valuable life devoted with singular consecration and heroism to the cause of Missions, and characterized by a rare courage and cheerful self-sacrifice, the whole Church would be glad to unite in such memorial offering.

After duly considering the needs of the work in the Bishop's field, it was decided that the proposed memorial should take the form of a Home for Nurses, in connection with St. Mark's Hospital, Salt Lake City. The demand for such a home was strongly felt by the Bishop long before his fatal illness; and, during those days so full of anxiety to his friends, he again and again expressed the desire of his heart with regard to it. The hospital is doing a large and blessed work for suffering humanity, and no provision has yet been made for the comfort of the twenty or thirty nurses who constantly minister to the sick and wounded. It is estimated that the Home will cost about $25,000, and it will be known as the "Bishop Leonard Memorial Home." Acting, therefore, under the appointment of the Board of Managers, your committee is now appealing to the general Church, as well as to those who, as friends of the Bishop, would feel it a privilege to help carry out the purpose so dear to his heart. Bishop Tuttle, our Presiding Bishop, having recently visited Salt Lake, gives this object his most cordial approval, and bears witness to the great relief it will afford.

Any offerings that may be made will be most gratefully appreciated, and will be credited to the fund already begun. All checks may be made payable to the order of our Treasurer, Mr. Geo. C. Thomas, Church Missions House, New York, and sent directly to him; or to any member of the committee, who will forward them.

Earnestly commending this object to your generous consideration, and hoping to hear from you at your earliest convenience, we beg to remain, Very faithfully yours,

Ethelbert Talbot.
George Worthington.
Randolph H. McKim.
Geo. McC. Fiske.
Leslie Pell-Clarke.
George Gordon King.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

MANY RECTORS AND CHURCHES

have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by General Conventions, and as provided for in General Canons.

Good Friday and Easter are almost the last opportunities to place your name and church on the records before the Triennial Report to the General Convention, and thus to begin an act of loyalty and Catholicity and blessed, helpful charity to the whole brotherhood.

"We know that we have passed from death unto life because we love the brethren."

An offering is your love in action and made effective. The text is a test of life.

THE GENERAL CLERGY RELIEF FUND, The Church House, 12th and Walnut Streets, Philadelphia, Pa.

Rev. Alfred J. P. McClure,
Assistant Treasurer.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Religion and Science. Some Suggestions for the Study of the Relations between Them. By P. N. Waggett, M.A., of the Society of St. John the Evangelist.

Lay Work and the Office of Reader. By Huyshe Yeatman-Biggs, D.D., F.S.A., Bishop of Southwark. Edited by the Rev. Arthur W. Robinson, D.D., Vicar of All Hallows, Barking by the Tower. Price, 90 cts. net.

THE OUTLOOK CO. New York.

The Great Companion. Lyman Abbott. Price, $1.00 net.

AMERICAN TRACT SOCIETY. New York.

Fifteen Years Among the Top-Knots; or, Life in Korea. By L. H. Underwood, M.D. With Introduction by Frank F. Ellinwood, D.D., LL.D. 8vo cloth, 296 pages. 12 full-page illustrations in Color. Price, $1.50 postpaid.

LITTLE, BROWN & CO. Boston.

The Rainbow Chasers. A Story of the Plains. By John H. Whitson, author of *Barbara, a Woman of the West.* With Illustrations from Drawings by Arthur E. Becher. Price, $1.50.

The Viking's Skull. By John R. Carling, author of *The Shadow of the Czar,* etc. Price, $1.50.

RICHARD G. BADGER. Boston.

The Radiant Road. By Ethelwyn Wetherald, author of *Tangled in Stars,* etc. Price, $1.25.

Hezekiah's Kortship. By Hezekiah Jones' Wife. Frank A. Van Denburg. Price, $1.25.

Friends Hither and Yon. Poems by L. F. S. Barnard. Price, $1.00.

HOUGHTON, MIFFLIN & CO. Boston.

The Horse-Leech's Daughters. By Margaret Doyle Jackson, author of *A Daughter of the Pit.* Price, $1.50.

THOMAS WHITTAKER. New York.

The Call of the Master; or, The Voice of Jesus to Man in the Stress of Life. By Reginald Heber Howe, D.D. Price, 75 cts.

FLEMING H. REVELL CO. Chicago.

The Vanguard. A Tale of Korea. By James S. Gale, author of *Korean Sketches.* Illustrated. Price, $1.50.

THOMAS Y. CROWELL & CO. New York.

The Merchant of Venice. By William Shakespeare. Edited, with Notes, Introduction, Glossary, List of Variorum Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke. 280 pages, 16mo, flexible cloth, gilt top, net 50 cts. 16mo limp leather, gilt top, net 75 cts. Postage, 5 cts.

A Bachelor in Arcady. By Halliwell Sutcliffe, author of *Mistress Barbara.* 12mo cloth, with title and frontispiece in colors. 350 pp. $1.50.

The Life of Frederick William Farrar, D.D., F.R.S., etc., Sometime Dean of Canterbury. By his Son, Reginald Farrar. With photogravure frontispiece and 16 illustrations, bibliography, and index. 400 pages, 8vo cloth, gilt top. Price, $2.00 net. Postage, 20 cts.

E. P. DUTTON & CO. New York.

The Annals of Tacitus. Books I.-VI. An English Translation with Introduction, Notes, and Maps, by George Gilbert Ramsay, M.A., Litt.D., Professor of Humanity in the University of Glasgow, Editor of *Selections from Tibullus and Propertius,* etc. Price, 4 shillings net.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

The Hour-Glass and Other Plays. Being Volume Two of Plays for an Irish Theatre. By W. B. Yeats. Price, $1.25 net.

The Making of English. By Henry Bradley, Hon. M.A. Oxon., Hon. Ph.D. Heidelberg, Sometime President of the Philological Society. Price, $1.00 net.

The Price of Youth. By Margery Williams.

Seeking the Kingdom. A Study. By Ernest Everett Day. Price, $1.50 net.

Christ. By S. D. McConnell, D.D., LL.D., rector of All Souls' Church, New York. Price, $1.25 net.

FUNK & WAGNALLS CO. New York.

Parsifal. Story and Analysis of Wagner's Great Opera. By H. R. Haweis, author of *My Musical Memories,* etc. Price, 40 cts. net.

The Trouble Woman. By Clara Morris, author of *Life on the Stage,* etc. Frontispiece by Harrie E. Stoner. Price, 40 cts. net.

FREDERICK A. STOKES CO. New York.

Around the World with a King. By William N. Armstrong, a Member of the Cabinet of Kalakaua, the last King of Hawaii.

PAMPHLETS.

Fraternity of Prayer. American Church Missionary Society, 281 Fourth Ave., New York.

Twenty-Ninth Annual Report Christ Hospital. 176 Palisade Ave., Jersey City, N. J., for the Year Ending December 31, 1902. Issue of 1903. Published by the Council of Christ Hospital.

The Eagle and the Stars. A Plea for Christian Legislation in the Matter of Polygamy and Divorce. By William Reed Huntington, D.D., rector of Grace Church, New York. Printed by Request.

Six Addresses on Ritual in the Church. By the Rev. E. G. Miller, rector of St. Barnabas', Victoria, B. C.

SUNDAY SCHOOL SERVICE FOR EASTER.

Begin early to practice the Carols. We make five different services for Easter. The service entirely from the Prayer Book, with bright, fresh Carols. They are numbered in our Evening Prayer Leaflet Series as 67 (revised from last year), 71, 73, 77, and 79 (new this year). Samples sent on application. Price, $1.00 per hundred copies, postpaid. Address The Young Churchman Co., Milwaukee, Wis.

KEEPING IN LOVE.

This bit of advice given by a mother to her son in Miss Glasgow's new novel, *The Deliverance,* ought to be read by every person who is contemplating matrimony:

"I have had a fortunate life, my child," resumed the old lady, waving him to silence with a gesture in which there was still a feeble sprightliness, "and when one has lived happily far into the seventies one learns a great deal of wisdom, and there is much good advice that one ought to leave behind. You have been an affectionate son to me, Christopher, and I have not yet given up the hope that you may live to be a worthy husband to another woman."

"It is not likely I shall marry, mother. I was cut out for different ends."

"One never knows, my son, and at least I am only doing my duty in speaking to you thus. I am a very old woman, and I am not afraid to die, for I have never to my knowledge done anything that was unbecoming a lady. Remember to be a gentleman, and you will find that that embraces all morality and a good deal of religion."

He kissed her hand, watching anxiously the mounting excitement in her face.

"And if you do marry, Christopher," she went on, harping fitfully on her favorite string, "remember that keeping in love is as much the profession for a man as it is the art for a woman, and that love feeds on little delicacies rather than on meat and drink. Don't forget the little things, dear, and the big ones will take care of themselves. I have seen much of men and manners in my life, and they have taught me that it is the small failings, not the big faults, which are deadliest to love. Why, I've seen a romantic passion survive shame, and treachery, and even blows, and another wither out of existence before the first touch of bad breeding. 'A man's table manners are a part of his morality,' your great-grandfather Bolivar used to say."

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Improvements at Tuscaloosa.

At Christ Church, Tuscaloosa (Rev. S. B. McGlohon, rector), several material improvements are contemplated. Nearly $2,000 has been raised for the purpose of improving and renovating the interior and exterior of the building. It is hoped that arrangements may be made for a meeting of the Alabama Branch of the Woman's Auxiliary during the sessions of the annual Council, which will be held in this church.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Cathedral Choir to be First Used on Easter—Woman's Auxiliary.

The new choir of the Cathedral of All Saints will be opened and occupied on Easter day, at the service at 10:30 A. M. There will be a short office of Thanksgiving for the partial completion of the work, followed by a *Te Deum*, a sermon from the Bishop, and celebration of the Holy Communion. Much remains to be done to complete the work. But the interior of the choir itself will be practically completed. On Wednesday, April 6th, at 10:30 the Very Rev. Henry Russell Talbot will be installed as Dean of the Cathedral. The Bishop of Vermont will be the preacher.

Under the auspices of the Woman's Auxiliary, a number of missionary meetings have been held and others have been arranged for in various houses on the Wednesday evenings in Lent. The first meeting was held at the house of the president, Mrs. Ward, and the speaker was Mr. Pepper of Philadelphia. His address was very inspiring and helpful. He spoke from the layman's point of view, and gave many good and weighty reasons why we should be interested in the advancement of the Church, the Kingdom of God. The second meeting was held at the house of Mrs. Marcus Hun, and the speaker was Mr. John W. Wood, Corresponding Secretary of the Board of Missions. Mr. Wood's immediate subject was Missions in the Domestic Field.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Damage in San Francisco Storm—Quiet Day for Women.

The beautiful stained glass memorial window which was such an ornament to the Maria Kip Orphanage chapel, San Francisco, was shattered by the severe storm that raged early Thursday morning, March 10th. The window was erected by the late Mrs Joseph Eastland as a memorial to her daughter, a promising young child who was taken from life to death in the presence of her parents during a railway accident. The board of managers of the orphanage are distressed over the breaking of the window, not alone because it was a work of art, but because it was placed, throught the promptings of heartfelt devotions, by parents who have both passed to their eternal rest.

A Quiet Day for women was conducted by the Bishop at St. Luke's Church, San Francisco, under the auspices of the Woman's Auxiliary, on the 10th inst. The series of services began with the Holy Communion, celebrated by the Bishop, and continued at intervals throughout the day.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Progress at Sayre—Lenten Services.

One of the prettiest church buildings in the Diocese is located at Sayre. The church was given some fifteen years ago by Mrs. Mary Packer Cummings. The town was then small, and the church seemed too large for it. But now the town is growing, and, under the splendid rectorate of the Rev. F. T. Cady, who is just now finishing his third year's work there, the church will soon be none too large for the town. Archdeacon Radcliffe has held there a ten days' mission with splendid results. The people for some time have been struggling under a heavy debt, which three years ago was $6,000, but now is less than $4,000. Prospects are very bright for the future, and if the rector remains there, the debt will soon be cleared away. At the same time the people are working vigorously for a much needed organ, toward which Mrs. Cummings has just given $500.

A twelve days' mission has just been concluded at this church by the Ven. Reginald S. Radcliffe, general missionary of the Diocese. The services were well attended and many practical results followed, all showing a spiritual uplift.

The noon mid-day services at St. Luke's, Scranton, and the Lenten services very generally through the Diocese, show ample provision made by the clergy and good attendance by the laity. Many of the clergy are having the neighboring priests give two or more addresses upon a given line of subjects, thus uniting the special addresses into a chain of united teaching. This has been done at Shamokin and elsewhere. The rector of St. Stephen's, Harrisburg, has been given a few months' leave of absence, his assistant being left in charge with another priest. Before he left, the congregation gave the Rev. Ernest F. Smith a gold match-box as a memento of their high appreciation of his work. He returns to Harrisburg in October.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

New Church for St. Simon's.

A lot has been purchased on the southeast corner of Pemberton and Leland Avenues upon which it is expected that a church will be erected for St. Simon's mission (Rev. Herbert B. Gwyn, in charge), which now worships in a rented store on Evanston Avenue. The lot has a frontage of 73 feet, and cost $7,000, of which $4,000 has been paid. A supreme effort is being made to raise the balance so that the building may be undertaken this year. A generous member of St. Peter's was the first contributor "from outside," having a year ago offered $1,000 on condition of another $1,000 being raised. And now the Diocesan Board of Missions offers to give dollar for dollar, up to $750, for whatever addition to the building fund is made by July 1st. The record of the congregation, being nearly all dwellers in apartment houses, and so boasting no millionaires, is certainly creditable to this growing community adjacent to Sheridan Park.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Thos. B. Chapman—Aid for Glastonbury—Lenten Services—A Correction.

Mr. Thomas Brownell Chapman died recently at his home at Hartford. He was a son of the late ex-Mayor Charles B. Chapman, and a grandson of Bishop Brownell, whose name he bore. Mr. Chapman was of the class of 1879 at Trinity College.

The Bishop has made an appeal for assistance to St. James' parish, Glastonbury. "Early Sunday morning, February 14th," he says, "their beautiful stone church was destroyed by fire, with its contents, including interesting memorials which cannot be replaced. The parish is small and has had at best a hard struggle financially. They had just about paid for a rectory. With great effort they had carried a small amount of insurance upon the church. Besides this amount of insurance, in order to rebuild the church as it was before, there is needed about $7,000." The Bishop asks aid for "this afflicted parish."

The rector of St. Paul's, Waterville (the Rev. John A. Stansfield), has recently been appointed chaplain to the Second Regiment in the State of Connecticut of the Uniform Rank, Knights of Pythias. The appointment is for four years. The last clergyman to hold this office was the late Rev. J. W. Ellsworth of Naugatuck. On the parish anniversary day (Conversion of St. Paul) an address was given by the rector of St. John's, Waterbury, the Rev. John N. Lewis. St. John's is the mother of St. Paul's.

At St. James', Winsted (the Rev. S. Wolcott Linsley, rector), sermons are being preached during Lent by visiting clergy, including the Rev. Frederick Merwin Burgess, curate Christ Church, New Haven; Rev. Frederick H. Mathison of Shelton; Rev. Karl Reiland of Wethersfield; Rev. George T. Linsley of Hartford; and Rev. Louis N. Booth of Bridgeport.

At Trinity Church, South Norwalk (the Rev. Romilly F. Humphries, rector), the visiting clergy during Lent include the Rev. Geo. R. Van de Water, D.D., rector of St. Andrew's, New York; Ven. F. B. Van Kleeck, D.D., rector of Grace Church, White Plains, N. Y., Archdeacon of Westchester; Rev. E. A. Dodd, Ph.D., of St. Mark's parish, New York; Rev. Kenneth Mackenzie, Jr., rector Holy Trinity, Westport, Conn.; Rev. Edmund Guilbert, D.D., rector of Trinity Church, Southport, Conn.; and Rev. J. B. Werner, rector of Grace Church, Norwalk, Conn.

At St. Paul's, Norwalk (the Rev. Charles M. Selleck, acting rector), the Lenten services are maintained much as in former years. The sermons on Wednesday evenings are preached by visiting clergymen. There is in the parish a flourishing branch of the Girls' Friendly Society. Over fifty new members were recently admitted. The candidates were presented by the local secretary, Mrs. Wesley B. Niblock, and received by the Rev. Mr. Selleck, assisted by Rev. Henry M. Kirkby of New York City. After the rite of reception, a forcible and practical address was made by the curate of All Souls' Church, New York, and the benediction closed an impressive and well attended function. This branch now numbers about 125 girls and 25 associates.

At Trinity Church, Thomaston (the Rev. Arthur T. Parsons, rector), the Lenten preachers are the Rev. George W. Phillips, D.D., the Rev. John D. Gilliland, the Rev. Frederick D. Buckley, and the Rev. A. P. Chapman.

The Seabury Club Lectures are being delivered in St. James' Church, Hartford, on Tuesday evenings during Lent. The general topic is "Some Present-Day Dangers," which are divided and treated as follows: Fashion, Rev. F. C. Powell, S.S.J.E., Boston; Indifference, Rev. Charles Fiske, Sommerville, N. J.; Cowardice, Rev. William T. Dakin, Springfield, Mass.; Routine, Rev. Herbert S. Shipman, Chaplain of West Point Military Academy; Humanism, Rev. S. C. Hughson, Order of Holy Cross; Cant, Rev. Samuel Hart, D.D., Berkeley Divinity School.

The order of Lenten preachers, appended in last week's issue to the notes from Christ Church, New Haven, does not belong to that parish. It is that of St. Paul's, Willimantic (the Rev. Richard D. Hatch, rector), and consists of the Rev. Messrs. Henry Macbeth, Dr. Fiske of Providence, R. I., Wm. Davis Thornton, Rhode Island; Dr. Grint of New London; and Karl Reiland of Wethersfield.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Quiet Day at Wilmington.

The Rev. Clarence W. Bispham conducted the annual Quiet Day for the women of the Diocese at St. Andrew's Church, Wilmington (the Rev. Hubert E. Wills, rector), Tuesday, March 15th. There were two celebrations of the Holy Eucharist.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Reimbursement or the Cathedral—School Building Burned at Cedartown—Notes.

The United States Court of Claims has passed favorably upon a claim of the Cathedral of Atlanta for $4,560 to be repaid for the destruction of a parsonage, two two-room cottages, and an office building, by the Federal troops during the Civil War. The claim was presented by the rector, wardens, and vestry of St. Philip's Church. A bill has now been introduced into Congress by Senator Bacon to make an appropriation in payment of the claim.

On the morning of March 12th, the Samuel K. Benedict Memorial School building at Cedartown was burned to the ground, as well as the large library. The origin of the fire is unknown. At the hour the fire was discovered, 2 A. M., the pupils and members of the faculty were asleep. The pupils were aroused as quickly as possible, and barely had time to provide themselves with clothing for the night air before the whole building was a mass of flames. No clothing was saved except the little they put on before leaving the building. The school was founded by the widow and children of the late Rev. Samuel K. Benedict, D.D., and they have given their life to this work since the school was founded. It was opened and dedicated as a memorial by Bishop Nelson on November 12th, 1895. Its purpose was to bring a good education within the reach of all white children in its territory, without regard to their condition in life, and by reason of the low rates given and a large amount of free instruction, it has been a great blessing to many. It is to be hoped that members of the Church everywhere will help to replace and support the efforts to rebuild the school buildings.

St. Luke's Church, Atlanta, which was erected in 1876, has been sold. Its location was not desirable and the building was not large enough for the congregation. The vestry, after due consideration, recommended the sale, and by a practically unanimous vote at a meeting of the congregation held after morning service on Sunday, March 13th, the congregation adopted the recommendation of the vestry. The amount for which the church property was sold, $40,000, will be used for the purchase of a site on Peachtree St., the leading residence street on the north side of the city. Under the agreement made with the purchaser, the congregation will be allowed to occupy the building for one year from the date of sale.

St. Mark's Church, Brunswick, has just put in a new organ which was used for the first time on Sunday, March 6th. It has two manuals, and is finished with a handsome case of quartered oak, and the pipes are tastefully decorated in gold. The tones of the organ are peculiarly soft and sweet. The day of its first use was the second anniversary of the rectorship of the Rev. Wyllys Rede, D.D.

The Rev. G. A. Ottmann, rector of St. Paul's Church, Savannah, recently had a Communion service of special interest with a woman who has been confined to her room for seven years, and is now 85 years of age. Three friends who spend one day in the week together with her were present. The average age of the four women was 74½ years, and they came from homes varying from one-half mile to two miles distant, the three who came, all walking from their homes.

KANSAS.

F. R. Millspaugh, D.D., Bishop.

Burial of Rev. Dr. Beatty.

The death of the Rev. Archibald Beatty, D.D., was noted in these columns last week. The burial service was at Grace Cathedral, Topeka, on March 8th, a large number of the diocesan and other clergy having gathered to be present on the occasion. The Bishop conducted the service with the assistance of several of the senior clergy. The pallbearers were selected from the different churches of which Dr. Beatty had been in charge. The body was afterward taken to Lawrence, in the parish of which the deceased had for many years been rector, many of the clergy and friends accompanying it by special train. The services at the grave were conducted by the Bishop, assisted by the rector of the parish.

Dr. Beatty was born in Ireland, March 29, 1822, was a graduate of the Virginia Seminary, came to Kansas in 1866, and was missionary at Wyandotte until 1869. He was rector at Ft. Scott from 1869 to 1872; of the Church of the Epiphany, Independence, from 1872 to 1875. He held the first service there, organized the mission, and erected a church building. He was rector at Emporia from 1875 to 1878; again returned to Independence and had charge of this parish for a year. Was rector of Lawrence from 1879 to 1888; went to Europe for a year, and then became rector of Wellington, which he served until 1893. He was rector of Newton from 1893 to 1902, and from 1902 until his death, was resident Dean of the Theological School, Topeka, and chaplain of the College of the Sisters of Bethany. In connection with the above he inaugurated missionary work in various parts of the state. He was clerical chancellor of the Diocese, examining chaplain, president of the Standing Committee for eighteen years, deputy to the General Convention for the last thirty-three years, and in San Francisco was the senior priest as present deputy; regent of the Kansas University for eight years, trustee of Bethany College for twenty-four years, and trustee of the Kansas Theological School for the last seventeen years. In company with the late Bishop Vail he selected the location for Christ Hospital and held there the first Church service. During the Civil War he was chaplain of the 34th infantry.

Dr. Beatty leaves a wife, who heroically nursed him through his long illness, and four children: Herbert Beatty of St. Louis, Vaughan Beatty of Kansas City, George Beatty of Chicago, and Mrs. Adam Oliver of Denver, who for ten months was a daily visitor to his bedside, and who, with his good wife, proffered comfort in his dying hours.

KENTUCKY.

Illness of Dean Craik.

Dean Craik of Christ Church Cathedral is confined to his bed with malarial fever, the result of a run-down condition of health that has been growing upon him the past few months. It is feared he will not be able to resume work for some weeks to come.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Death of Rev. Dr. Matson — Anniversary at Hempstead — Notes.

The death of the Rev. William A. Matson, D.D., occurred at his home in Richmond Hill, Friday evening, March 18th, after a week's illness with pneumonia.

He was born in Port Byron, N. Y., April 14, 1819, and at the time of his death was the oldest priest in the Diocese. He was graduated from Hobart College in 1843 and was prepared for the priesthood under the tuition of the Rev. William A. Muhlenberg, then head of St. Paul's College, College Point, L. I. Dr. Matson was ordained by Bishop De Lancey in 1846. His first cure was Grace Church, Waterville, N. Y. He then accepted a call to Calvary Church, Utica, which had been recently organized, and placed the parish upon a firm basis. Other parishes he has served are St. Peter's, Geneva; St. Matthew's, Jersey City; and Trinity, Roslyn, L. I.

In 1877 he came to the Diocese of Long Island, accepting the rectorate of the Church of the Resurrection, when in 1886 his health compelled him to resign. Always a close friend of Bishop De Lancey, for fifteen years he was the secretary of the Diocese of Western New York. From 1867 to 1877 he was recording secretary of the Board of Missions and later, for a number of years, secretary to the Society for the Propagation of the Gospel to the Jews.

The burial service was held in the Church of the Resurrection, Richmond Hill, Tuesday, March 22nd.

The 200th anniversary of St. George's Church, Hempstead (Rev. Jere K. Cooke, rector), will be celebrated April 23d and 24th. In connection with the services on Saturday, the first day, a memorial window will be unveiled in memory of the Rev. John Thomas, the first rector of the church.

A beautiful memorial window will be placed in St. John's Church, Center Moriches (Rev. H. W. R. Stafford, priest in charge), and unveiled Easter day. The window is the gift of Dr. William Carr of the Borough of Manhattan, New York City.

A large gathering of music lovers was present at the rendition of Gaul's "Holy City," first and second parts by the combined choirs of Calvary Chapel, Manhattan, and the Church of the Incarnation, Brooklyn, in the edifice of the latter named church, Tuesday, March 15th. An instrumental recital preceded the oratorio. The work was well rendered and gave promise of the possibilities latent in the choirs of these parishes.

The mid-Lent meeting of the Long Island Local Assembly B.S.A. was held in Christ Church chapel, Brooklyn (Rev. Horace R. Fell, priest in charge), Thursday, March

17th. It was singularly coincident that the commemoration of St. Patrick's day and this meeting which largely consisted of the preparatory service for the corporate Communion of Passion Sunday should be held the same day. The session was interesting throughout. The conference conducted by Mr. James H. Falconer, Jr., of St. Matthew's Church, Manhattan, on the subject "A Man's Spiritual Life," ably directed the course of thought toward the preparatory service in the evening, conducted by the Rev. James H. Darlington, D.D., rector of Christ Church, E. D.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Death of Rev. Jas. Briscoe—Mt. Calvary.

The Rev. James Briscoe, assistant minister of St. Luke's Church, Baltimore, died Thursday afternoon, March 17th, about 5 o'clock. Heart trouble and ossification of the arteries was the immediate cause of his death. He had been in failing health since last summer, and shortly after Christmas, his condition became so serious that he was taken to the Church Home and Infirmary for treatment, where he died.

He was born in St. Mary's County, Maryland, in the fall of 1838, and was the son of the late Dr. Walter H. S. and Emeline Briscoe. He was educated at Charlotte Hall College, Md.; ordered deacon in North Carolina on April 9, 1865, by Bishop Lay, acting for the Bishop of North Carolina, and advanced to the priesthood, April 1, 1869, at St. Paul's Church, Baltimore, by Bishop Whittingham.

After spending a portion of his diaconate in North Carolina, he became the assistant minister of Mount Calvary Church, Baltimore, remaining there till 1872. He officiated for a short time in Louisville, Ky., but soon returned to Baltimore, where he remained for sixteen years as assistant minister of St. Luke's Church. In October 1889 he went to St. Andrew's, Baltimore, working in the same capacity for four and a half years. Then he lived for a short time in St. Mary's County, after which he again returned to Baltimore and officiated as opportunity afforded, till in 1900 he became priest in charge of St. John Baptist Chapel, and two years later again returned to St. Luke's, where he had already been for so many years, and where he finished his earthly labors.

The funeral services will be at St. Luke's Church and the interment will be in the churchyard of St. John's Church, Waverly.

This is the seventh death among the clergy since the last diocesan Convention; by far the largest number in many years.

On Saturday afternoon, March 12th, the Rev. Father Sill, O.H.C., conducted an hour of devotion for the Confraternity of the Christian Life at Mount Calvary Church, Baltimore, which was very helpful and largely attended.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Boston City Missions — Cambridge and Other Notes.

The interesting work of the Boston City Board of Missions was described by different workers in that field, at Trinity Church, Sunday afternoon, March 13th. Bishop Lawrence presided and referred to the different influences in city life appealing to the lower passions of the people. These must be met by the efforts of the rest of the people who are bent upon doing good. This Church cannot be doing her duty unless she keeps in mind and heart not only the cultured but also the drunkard and the fallen. The real and great work of the Church is that of a strong, positive, spiritual influence as represented in the personality of Christian men and women. The Rev. Ellis Bishop, in charge of St. Stephen's Church, told of the work in his district, carried on by clubs and other agencies. He dwelt especially upon the work in the interests of uplifting the children of his neighborhood, and showed what is being done to make good citizens and Christian men and women. The Rev. A. B. Shields of South Boston told of the broad character of the work in ministering to all classes and conditions in his immediate neighborhood, where the Phillips Brooks Club, under his charge, is exerting a powerful influence among workingmen. A distinguished economist expressed himself the other day at the way the Episcopal Church has grown in the past 50 years in adaptability to the situation and in the means of reaching the masses of men. Mr. Samuel F. Jones, representing the Rescue Mission, said in the past twelve months, 50,000 men and women have come to our mission. It is the touch of love and sympathy that rescues. Mr. Stanton H. King of the Sailors' Haven, Charlestown, said 3,000 to 5,000 men enter the port of Boston every night. "We take care of them as well as we can, and look after their interests in this life, and do not, as in the case of foreign sailors' mission I have known, devote all our efforts to providing for their future life." The Rev. F. B. Allen, the general superintendent, made an appeal for more funds, and if they were not forthcoming, the present number of workers would have to be reduced. The only safeguard of a republic, he urged, is character, there must therefore be in our work the sense of responsibility, the sense of duty, conscience, charity, and love to all men.

The Rev. Prescott Evarts of Christ Church, Cambridge, will soon have an assistant clergyman with special reference to his qualification for carrying forward Church work among the students of Harvard University. During Lent he is aided in this work by the Rev. W. L. Hooper of Rhode Island.

The Church Library Association of Cambridge is an organization of Church women with the coöperation of the clergy, who make choice of suitable literature for Sunday School libraries. The association for many years was under the leadership of the late Horace E. Scudder, whose death a year ago was a severe loss to its cause. A new catalogue of books has just been published, and is an excellent guide in stocking Sunday School libraries.

The will of Mrs. Mary S. C. Read leaves $5,000 to the Episcopal Theological School at Cambridge.

Bishop Coleman preached this week in a course of Lenten sermons at the Church of the Advent, Boston.

The Rev. W. B. King, formerly rector of Christ Church, Cambridge, will soon return to this country after a prolonged residence abroad. His health has been recovered, and he will soon resume pastoral duty. During the past few years, he has been known to the literary world as an author under the name of "Basil King."

The memorial sermon on the late Dr. Lindsay, preached at St. Paul's Church, Boston, on January 24th, by the Rev. Edward Abbott, D.D., has been ordered published by the parish, and will be ready by Easter.

A prominent business man, in looking over the management of the diocesan Board of Missions, and the way it paid its expenses, as well as the way it made each individual mission bear its responsibility in paying a part of the missionary's stipend, de-

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cleared it was a pleasure to bear witness to its efficiency, and the spirit of true economy which it exercised in the control of its finances. This, he said, could not always be said of other missionary enterprises.

The South Boston Citizens' Association, on Evacuation Day, March 17th, invited as its special guests, Secretary Moody, Speaker Frothingham, and the Rev. A. E. George, who was greatly interested in the welfare of this Association, when a resident of the peninsular district of Boston.

The Rev. G. W. Shinn, D.D., of Newton, in writing of the proposed Cathedral for the Diocese, in a daily paper, concludes his interesting article with these words: "I venture to express the hope that if any Cathedral is built in Boston, it will be after designs that will allow the structure to be completed by degrees. If the walls and roof are put up, the carving and finish in general can go on as money is provided. There is no need of haste after a large and comfortable interior has been provided. Ornamentation can come as the result of later benefactions, which will be freely offered as the good work goes on."

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Death of Robt. Macaulay—Mission at Madison.

One of the most devout and consistent Churchmen in the Diocese, Judge Robert Macaulay, died at his home in Menomonie on the afternoon of the 17th inst. Judge Macaulay was a pioneer resident of Menomonie, and had been warden of the parish for a long term of years. He was a close friend to Bishop Welles, as also to the present Bishop, and was regular always in the discharge of his spiritual duties, as in attendance at church. He is survived by his wife, a daughter, and one son, Capt. J. W. Macaulay, who is district attorney at Menomonie.

Judge Macaulay was born at Glasgow, Scotland, coming to America in 1842. He came to Dunn county in 1852 and has lived here ever since. During the Civil War he served in the Sixteenth Wisconsin. He was elected district attorney in 1868, serving four years, was county judge of Dunn county for four terms, and was a member of the Assembly in 1883, serving for one term.

In this connection the Bishop recently observed in *The Church Times* that at the recent institution of the rector at Menomonie, the Rev. Chas. W. Turner:

"The two faithful wardens of Menomonie, Judge Macaulay and Judge Bundy, are both ill, and seriously ill; two noble men and most loyal Churchmen. We ask the prayers of the Diocese on their behalf. It was a touching sight, at this recent institution of the rector of Grace Church, since neither of the wardens could be present, from illness, their two sons—members of the vestry— took the places of their fathers, in that office, and represented them. The parallel of this does not often happen, and is seldom seen."

At Grace Church, Madison (Rev. Dr. Reilly, rector), a parochial mission conducted by the Rev. F. E. J. Lloyd, D.D., director of the S. S. P. A., has just come to a close. Four services were held daily with special services for children, for men only, and for women only, in all of which, Catholic truth was proclaimed lovingly and clearly. During the ten days of the mission more than forty sermons and addresses were made. From the first day the interest steadily increased, until at last it was impossible to seat the congregation. The men of the parish were particularly attracted to Dr. Lloyd, his robust, manly, and wholesome presentation of truth being simply irresistible, so that members of the denominations have signified their intention to be confirmed. The closing service of the mission was held Sunday evening, March 20th, with the regret of all that the missioner could not remain longer. Dr. Lloyd returned to his parish at Uniontown, Pa., leaving the people of Grace Church hoping for his return next year. This was Dr. Lloyd's first visit to the Diocese of Milwaukee, and it will long be remembered in Madison.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Dean Chosen at Omaha.

The Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, has been chosen Dean of the Cathedral at Omaha. Mr. Coupland was graduated with the degree of B.A. at William and Mary College in Virginia in 1891, and was ordained deacon by the late Bishop Whittle of Virginia in 1894, and priest by the present Bishop of

Rev. R. S. Coupland.

Southern Virginia in 1895. He was assistant at St. Luke's Church, Norfolk, Va., until 1897, then for a short time rector of St. John's, Covington, Ky., after which he accepted his present position as rector of the Ascension, Baltimore. He declined a call to the rectorship of Grace Church, Chicago, in 1902. It is a coincidence that the late Dean Fair of Omaha was also at one time rector of the Church of the Ascension, Baltimore.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Methodist Student to be Ordained.

On Palm Sunday, the Bishop will confirm a class at St. Mark's Church, West Orange, among whom will be Mr. J. Arthur Glasier, who has been a student for the Methodist ministry at Drew Theological Seminary. Mr. Glasier in his studies perceived the necessity for other authority than what can be given by the Methodist ministry, and thereupon took up the study of both the Anglican and Roman Churches, with the result that he will apply for orders in the former, and will be confirmed as stated.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

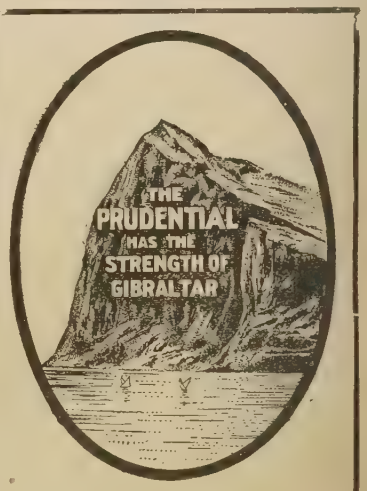
Diocesan Notes.

The preacher at the noonday service on Friday, March 25th, in St. Paul's chapel of Trinity parish, New York, will be the Rev. W. T. Manning, D.D., vicar of St. Agnes' chapel. On Good Friday he will be the vicar of St. Paul's, the Rev. W. Montague Geer.

Trinity Church, Mount Vernon (Rev. S. T. Graham, rector), has just paid another $500 on its mortgage indebtedness. It is hoped to have the church consecrated at the time of the fiftieth anniversary of the parish. All forces are working in that direction now.

At a recent Confirmation in St. Stephen's chapel, Spring Valley (Rev. Thomas Stephens, rector), a pair of brass vases were presented to the church by the Confirmation class, while another gift presented was a handsome brass cross for the altar, in commemoration of the baptism of a little daughter of the donor.

The feast of St. Edward the Martyr, March 18th, was duly observed in the church of that name, 12 East 109th Street, New York, it being the 21st anniversary of the founding of the parish. Several services were held during the day, the last being Solemn Vespers sung at 8 o'clock. There were present and assisting at this service the Rev. John G. Hatton, the Rev. Peter Macfarlane, the Rev. Joseph A. Foster, and the Rev. Cortlandt H. Mallery. The anniversary sermon was delivered by the Rev. Robert Mackellar, rector of Trinity Church,



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Red Bank, N. J. The absence of the founder and first rector, the Rev. Edward Wallace-Neil, caused great sorrow among those present, he being now at the New York Hospital, slowly recovering from a severe attack of grip and pneumonia.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Gift to Kenyon College—Lent in Toledo.

Kenyon College has received from Mr. Andrew Carnegie the promise of securities to the face value of $50,000, producing 5 per cent. income annually and with a market value of about $60,000, to be applied to the endowment of a chair of Economics in Kenyon College, the chair to be named in honor of the late Edwin M. Stanton, once Secretary of War of the United States. Mr. Stanton was a student in Kenyon from 1832 to 1834, and indeed received all of his collegiate training in Kenyon. When he was Secretary of War he appointed Carnegie to the position of assistant manager of telegraphs and railroads, which practically gave Mr. Carnegie his start in life. He has been a great friend and admirer of Mr. Stanton, and so, when he determined upon this benefaction; he decided to have the endowment named in his benefactors honor.

Mr. Carnegie's interest in Kenyon is mainly due to the influence of the late Senator M. A. Hanna. Notwithstanding the death of Mr. Hanna, Hanna Hall is to be completed with funds from the Hanna estate, his heirs having notified President Pierce that they have set aside the sum of $15,000 for that purpose. The senator's gift was originally $50,000, but the plans called for an expenditure of $60,000, possibly a little more. In the rear wall of the building was a brick section, put there for the reason that Senator Hanna expected, in due time, to provide funds for the erection of a rear wing. As his death put an end to that plan, his heirs provided a sum sufficient to not only complete the hall according to the plans, but to replace the brick section with stone, to conform to the rest of the building. This work will be done this spring, and the building will be entirely completed by commencement time. A fine, large portrait of Senator Hanna, presented by Baker of Columbus, was formally hung in Hubbard Hall—the College library—after chapel exercises on Tuesday of last week. The presentation address was made by Mr. Woodbury of the senior class, manager of the College Annual, and the portrait was accepted, in behalf of the College faculty, by President Pierce, who told the students of the life and character of Senator Hanna, and spoke of his benefactions to the College. It was a very interesting occasion.

Particularly notable events in the Lenten noonday services at Trinity Church, Toledo, were the visits of two former rectors of that parish. Bishop Atwill, rector in the '80s, preached on Sunday morning, February 8th, in Trinity, as also at the noon services of the three days following, beside preaching in neighboring city parishes some four or five times, during his sojourn. His unchanging theme in Trinity was, "Ye are not your own: for ye are bought with a price." Following him, came Dean Baker P. Lee of Lexington, Ky., with his glowing and popular Southern oratory, appealing peculiarly to non-Churchmen and non-churchgoers. Bishop Coleman of Delaware, began his sermons on Sunday morning, March 6th, concluding Wednesday, the 9th, and delivering several exceptionally powerful addresses in the church, of which he was rector during the '70s. He also delivered some nine or ten sermons and addresses of strong character, outside of these, in various churches or before various organizations: one, particularly noteworthy, being made to some 1,200 High School scholars of this city. Both Bishops left Toledo at the close of their respective visits, to preach at the united Wednesday services in Cleveland. March 10th and 11th, two most earnest and thoughtful noon sermons were preached in the Brotherhood course, by the Rev. Wilson R. Stearly, of Emmanuel, Cleveland. Trinity chapter B. S. A. has already secured the aid of several recent preachers for next year's noonday services.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Lent at Seattle.

Down-town services at Seattle during Lent, at noon, have not, according to *St. Mark's Rubric*, been the success that had been hoped for. The speakers each take one day of each week, as follows: Mondays, the Bishop; Tuesdays, Rev. H. H. Gowen; Wednesdays, Rev. J. P. D. Llwyd; Thursdays, Rev. R. J. Arney; Fridays, Rev. George Buzzelle.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Boys' Club—Colored Mission—Lenten Services—Notes—Divinity School Notes.

There was a large attendance at the Boys' Club of the Church Club, Philadelphia, on Saturday evening, March 5th, to commemorate the seventh anniversary of the founding of the club. During the evening, addresses were made by the Bishop Coadjutor and Francis A. Lewis, Esq., of the Church Club. There is a total membership of 790.

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The boys themselves contributed during the year nearly $900 to the running expenses. Recently a farm has been leased, of which thirty acres are reserved to give the boys an ample opportunity for all outdoor pastimes. During the winter, classes were formed in mechanical drawing, carpentry, arithmetic, and cooking. Also a dramatic class. Services are held on Sunday evenings, under the direction of Lewis Bancroft Runk, Esq., secretary of the Church Club. Very recently a memorial tablet was unveiled in the building to commemorate the late William H. Ingham, who was deeply interested in the founding of the Boys' Club.

St. Augustine's mission for colored persons is now worshipping in a hall on Broad Street above Diamond. Mr. W. R. Davis has been working in this field since last spring and has already built up a permanent congregation and an important Sunday School. Miss Pugh, a deaconess, has been doing faithful work, and the Bishop Coadjutor has taken a personal and substantial interest in this effort since its beginning. There is promise of a very successful work among the colored folks in this mission.

The Home of the Merciful Saviour for Crippled Children, in West Philadelphia (the Rev. Robert F. Innes, priest in charge), according to the terms of the will of Mary P. Wernwag will receive a legacy of $60,000 on the death of certain relatives. This home was incorporated in 1882. Crippled children are taken without board or entrance fee. It is supported largely by voluntary contributions. The home is not connected with any parish.

The Church Club rooms in the Church House are nearly completed and the improvements provide for one large room instead of two as formerly. The next announced meeting will be held on Monday evening, March 28, at 8:15 P. M. Mr. William Jay Schieffelin of New York, president of the American Church Missionary Society, will make an address on "Church Extension by Lay Workers."

There is no more popular preacher in Philadelphia than the Rev. Floyd W. Tomkins, D.D., of the Church of the Holy Trinity, Philadelphia. There could hardly be a greater contrast than between Fr. Huntington and Dr. Tomkins, and yet both priests have attracted to the noonday services for business people large numbers, and both have consented to preach for a fortnight. At old St. Paul's last week, Dr. Tomkins' topic was "Christian Growth." Although the weather was not propitious and the preacher suffered from a severe cold, the congregations have gathered each day in increasing numbers. It was just ten years ago that Lenten noon-day services were begun in old St. Paul's, and Mr. Ewing L. Miller, the treasurer of the Diocese of Pennsylvania, has been chairman of the committee on Lenten Services from the beginning. These services this Lent both at old St. Paul's Church and at Association Hall, while not lessening the number in attendance at St. Stephen's Church, have attracted those whose business was in the vicinity. It may be that next Lent services will be begun in other neighborhoods.

On Wednesday and Thursday, March 16 and 17, the Rt. Rev. Innocent, Russian Bishop of Alaska, was the guest of the Rev. Sigourney W. Fay, who represented the Bishop of Fond du Lac at the recent consecration of a Syrian Bishop in New York. The Russian Bishop visited the church of his communion in this city and also called upon the priests of St. Clement's Church, St. Elisabeth's Church, the Church of the Evangelists, and St. Mark's. It was not possible because of the shortness of the time to arrange for a meeting with the Bishop of the Diocese of Pennsylvania.

A new pipe organ is being placed in the chantry of the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector) as a memorial to Miss Anna Warwick, who departed this life about a year ago. This organ will be connected both with the organ in the chancel of the church and with the organ in the Newton Memorial building. All three organs can be played at the same time.

The rector of the Church of the Messiah, Port Richmond, the Rev. Charles L. Fulforth, hopes to have all the money in hand by Easter day. The debt is less than $4,000.

The people of the Epiphany, Royersford (the Rev. A. L. Urban, vicar), expect to be in their renovated church building about October 1st. The crypt will be finished first and used until the completion of the structure which was destroyed by fire some time ago. The estimated cost is $8,000, of which about half was realized from the insurance. The building will be enlarged and a chancel built, the old walls serving as the nave of the new church. It will be a memorial to Mr. Charles Lukens, sometime warden of Calvary Church, Conshohocken.

An oak pulpit has been presented by St. Mary's guild of old St. Peter's Church, Philadelphia, to St. George's Church, Port Richmond (the Rev. A. J. Arkin, priest in charge), and will be used for the first time on Easter day.

The Rev. Charles S. Lyons of St. Alban's Church, Roxboro, who has been dangerously ill, is now deemed out of danger. There was a conference of the Twenty-first Ward Section of the Philadelphia Local Assembly held in St. Alban's Church on Monday evening, March 21st. Mr. Bonsall, president of the Philadelphia Local Assembly, made an address.

The sixth special missionary services under the auspices of the Missionary Chapter of the Philadelphia Divinity School was held on the afternoon of Passion Sunday in the beautiful church of St. James' (the Rev. W. C. Richardson, rector). After Evensong the rector of the parish said: A wonderful difference in these days had been noted from the motive of twenty-five years ago, which was that men must hear the gospel or be lost. We now hold that men will be judged by the light they have. The idea of missions is to lift men up. We are content to leave something for Almighty God to do. We will do what we can for mankind right here and now. The Rev. Jesse Y. Burk, of St. Peter's Church, Clarksboro, N. J., made an unique address as the representative of the Provost of the University of Pennsylvania, whose place he filled. He said: The mistletoe in

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SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
Address: The Sister in Charge of the School.

the rectory garden at Clarksboro is the only one growing in perfection of which he had knowledge. He had planted seeds and studied how to induce them to grow. At last his efforts were crowned with success. So it is with missions. The testing of the seeds comes in the storm and stress. After every storm God has determined that success shall be. The building of the Cathedrals in the eleventh century followed desolation and the power of God was made triumphant. So it may be with the present war with Japan. Let us be stubborn in our support of missions.

The new organ for St. James' Church will be completed and dedicated on the morning of Easter Day at the eleven o'clock service. It will be one of the finest in Philadelphia, and the arrangement of the case and pipes on either side of the chancel, serves—with the new altar and reredos of stone—to make the chancel of this church a thing of great beauty. It will be remembered that the original building for this parish was on Seventh Street above Market. But this section being devoted to business caused the removal to Twenty-second and Walnut Streets. This parish was one of the three united parishes under Bishop White and was admitted into union with the Diocese in 1807. There are over 1,000 communicants. The pew rents last year amounted to over $15,000. There is an endowment fund of over $47,000. The Rev. A. J. P. McClure, of the General Clergy Relief Society, has been appointed on the staff of clergy of St. James' Church, and will undertake his special work among men which was so successful some years ago. Mr. McClure will begin a sort of "Readers' Club," which will meet and digest current topics of interest in the newspapers, and endeavor to lead the members to look at news from a standpoint of Ethics. The club will meet at St. Timothy's Chapel, Eighth and Reed Streets, Philadelphia.

The anniversary of the death of the late lamented Father Welling, sometime rector of Calvary Church, West Philadelphia, will be commemorated on Tuesday, April 12th, at eight P. M., when the Vespers of the Dead will be sung and a memorial sermon preached by the Rev. Hibbert H. P. Roche, of the Church of the Transfiguration, West Philadelphia. There will be frequent celebrations on Wednesday morning, April 13th, and in the afternoon a pilgrimage will be made to the churchyard of St. James-the-Less, when the gravestone will be set in place and dedicated.

THE PHILADELPHIA DIVINITY SCHOOL.

On Monday, the 14th inst., the Rev. Samuel Freuder, formerly a Jewish rabbi, spoke to the Missionary Chapter of the School. The subject of his address was "From Sinai to Calvary." He gave an interesting account of the numbers and conditions of the Jews, and the difference between the Reformed and the Orthodox, and how he was led from Sinai to Calvary.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Lenten Services.

The March meeting of the Clerical Union was held on Monday, the 14th, when the Rev. J. J. Lanier, D.D., of Milledgeville, Georgia, delivered an address upon "The Trinity of God and of Man."

The seventh annual meeting and banquet of the Church Club will take place on Easter Tuesday, April 5th, at the Hotel Schenley.

The interest in the noonday Lenten services seems to be well maintained this year, and the attendance is remarkably good. During the week ending March 19th, the Rev. J. J. Lanier, D.D., of Milledgeville, Georgia, gave a series of addresses, his subjects being "As we think, so we are," "We are the elect of God," "Seek ye first the Kingdom of God," "Though your sins be as scarlet," "Character created through Temptation," and "Character perfected by Crucifixion." During Passion Week the Rev. George Clarke Cox of Cincinnati will talk on "Seeking the Kingdom," "Follow My Leader," "The Problem of Evil," "The Necessary Fight," "Eternal Life," and "A Counsel of Perfection."

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Gifts to Grace Church.

The vestry of Grace Church, Providence (Rev. E. S. Rousmaniere, rector), at a recent meeting approved the design submitted by Sturgis & Barton of Boston, for a new baptistery. The addition is to be the gift of a member of the church as a memorial. It will be carved in black walnut and will stand some nine feet above the font, which will be elevated on a tiled and mosaic pedimented base. A rail and kneeling stools will be added also. A stone altar to be given the church by the donor of the baptistery will be put in the chancel as soon as plans for the same have been approved.

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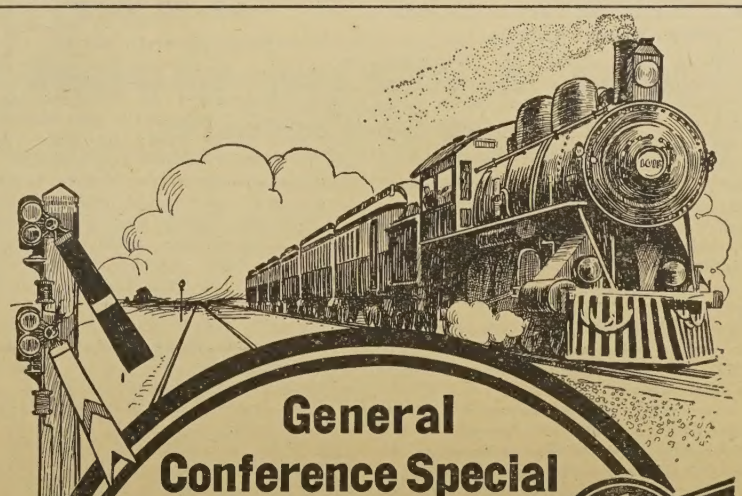

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of the services at Grace Church has been decided upon. A large boy choir will take the place of the present quartet and choir of mixed voices. It is not thought best to make the new arrangement until next fall, as by that time some changes would be necessary even were the present sort of a choir retained. On May 1st the precentor, the Rev. E. M. Waterhouse, will assume his duties at Christ Church, New York, to which he has recently been called.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

THE REV. W. A. GUERRY, chaplain of the University of the South, visited Memphis recently in the interest of the semi-centennial Endowment Fund for the University, spoke at Calvary Church and St. Mary's Cathedral, was tendered a reception at the Bishop's and was quite successful in his efforts, thereby completing his work in the South for this purpose this winter.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Requiem Eucharist at Burlington.

ON THURSDAY, March 17th, being the first anniversary of the death of the Rev. Dr. J. I. Bliss, so long the beloved rector of St. Paul's Church, Burlington, a memorial Eucharist was celebrated by the clergy of the parish, and was largely attended by sympathizing parishioners and friends.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday Concerts Condemned—Sunday School Institute—Woman's Auxiliary.

DURING this season, the Washington Symphony Orchestra has been giving a series of Sunday evening concerts. Recently the leader of the orchestra, Mr. Reginald De Koven, addressed a circular letter to many of the clergy, expressing a wish "to enlist their good offices to further the endeavors, made at a great sacrifice, to promote the cause of high class music in this community," and asking that they present the subject to their respective congregations in such a way as to inspire and stimulate a better attendance upon the "sacred concerts." To this letter the following answer (in part) has been sent, signed by the Rev. Drs. R. H. McKim and Alfred Harding, and published in the daily papers:

"You rightly suppose that we are in sympathy with your efforts to promote a love of high-class music in this community. We may add that we have rejoiced in your remarkable success in giving to the people of Washington music of so high an order and so artistically rendered. But we must frankly say that we are not at all in sympathy with this new departure in the arrangement for giving these concerts on Sunday, and that we could not comply with your request without a betrayal of our trust as Christian ministers.

"It is true, as you suggest, that the clergy should be ready to encourage those influences which are 'ennobling, refining, and civilizing' just because they have at heart 'the higher development' of mankind. But would it be ennobling to Christian people who believe in the religious character of the Lord's day, to unite in a movement which directly tends to secularize and commercialize that day?

"What course those should pursue who are not professed Christians, we do not undertake to say, but you ask us to encourage our people, who are professed Christians, to attend your pay concerts, which are not even nominally sacred concerts, and which are given at the same hour as our own Church services.

"And then as to the civilizing influences which you allege; may we remind you that one of the most distinctive features of our American civilization is its recognition of the sacred character of the Sunday? The men who laid the foundations of civilization on the shores of this western continent, whether cavalier or Puritan, or Dutch, or Huguenot, set up as one of their landmarks this—that Sunday should be hallowed, that it should be different from other days, not a day for merchandise, or for business, or for sport, but a holy day, a day for rest, a day of worship, a day for the home and the family. Thoughtful historians are of the opinion that the religious observance of this day has been one of the most potent nad beneficent factors in the formation of our national character, and that any fundamental change in this principle would entail incalculable loss in our future national development.

"Now the religious observance of Sunday is at present most seriously threatened. We are in the presence of a movement which threatens to completely secularize the Lord's Day. There is very grave danger that we shall within a generation see this ancient landmark, so sacred in its origin, so beneficent in its influence, such a symbol of the divine and the eternal, completely swept away by the rising tide of secularism.

"How, then, can we accept your suggestion, and encourage our people to attend secular concerts, given not freely, but on the commercial principle, on Sunday? And if we did so, on what principle could we object to the Sunday opera and the Sunday theatre? Is not such a play as 'Hamlet' or 'Macbeth'

GRAND WIFE

THE KIND WORTH HAVING.

A well-known lady of Carthage, Mo., says: "Although I do not drink tea or coffee myself, I have had a most interesting experience in my family, for about a year ago my husband began to fail in health. He would get so very nervous at times he would have to give up his work and come home. His eyes were failing him, and the doctor became alarmed—was afraid he was going to lose his sight. He also got very yellow in complexion, at times his blood ran cold, from nervous chills, the doctor said.

"In a few days he would return to work, still in that dull, chilly condition. He would drink coffee, coffee, coffee, 'for a stimulant,' he would say (as he drank no liquor).

"His condition gradually got worse instead of better, until finally I made up my mind coffee had something to do with it; so I bought a package of Postum, without telling him, and made it according to directions. He drank it and seemed to like it so, I continued to make it, and before the first package was gone he began to get so clear of complexion and feel so well, gaining fast in flesh, he was so delighted he would get weighed every day.

"Finally he talked so much about it (he had gained 10 pounds in 10 days) I could not keep it a secret any longer and told him to give Postum the credit. The consequences are there has been no more coffee in the house since (and no doctor either).

"Postum is a delightful drink, made according to directions. I have found no better way, as it is a rich golden brown when cream is added.

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at least as promotive of man's 'higher development' as the Wagnerian music?

"Too many Christians are already thoughtlessly, without realizing what they are doing, helping to destroy the sacred character of the day of God by their Sunday dinners, and Sunday receptions, and Sunday games of golf and tennis, and by their journeys of pleasure and of business.

"We think, therefore, that we shall best 'stimulate the better impulses' of our people not by encouraging them to attend these Sunday concerts, but by appealing to them to deny themselves the pleasure of doing so, in loyalty to their obligation to conserve the religious character of the day of the Lord.

"We deeply regret this difference of view between us, and most sincerely hope that your society may in the near future make it possible for us to coöperate in its important work by giving its concerts on some other day."

The March meeting of the diocesan Sunday School Institute was held at Trinity parish hall on Monday evening, the 14th inst. In consequence probably of the change of place and day, in order not to conflict with the Churchman's League lectures, the attendance was not so large as usual. An excellent paper on "How to Teach the Creed" was read by Miss Parkman, a teacher of the Sunday School of the Good Shepherd chapel; and the Rev. Thomas J. Packard of Rockville read a paper on "Creed and Character." The Rev. Dr. Devries presided, and conducted the opening and closing services.

A Quiet Day for women has been arranged by the Woman's Auxiliary of the Diocese, to be held at the Pro-Cathedral Church of the Ascension on Wednesday in Passion week, March 23d. Bishop Talbot will be the conductor. The Rev. Clement Brown, rector of the Ascension has had the sore trial of having to give up his Lenten work since early in the season. He had a severe attack of grippe, which greatly prostrated him. He has now gone to Fortress Monroe for a short stay in hope of regaining his strength. The very full schedule of services at the Pro-Cathedral has not, however, been curtailed by the rector's illness. The curate, the Rev. J. R. Bicknell, has kept up all, with lectures and Bible class most efficiently, and has recently had the assistance of the Rev. W. J. D. Thomas, general missionary of the Diocese. The Rev. Mr. Jordan has also done efficient service in reading daily prayers.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Methodist Minister Confirmed at Nevada.

The Bishop made a visitation of All Saints' parish, Nevada (Rev. Edmund A. Neville, rector), on Wednesday, March 16th, and administered the rite of Confirmation to a class of twelve, one of whom was the Rev. Basil E. Newton, until lately a minister of the Methodist denomination. Mr. Newton is well educated and has an intellectual mind, and comes into the Church from conviction of her Catholic and Apostolic claims. Mr. Newton received his teaching from Mr. Neville, and is the second Methodist minister presented by the latter for Confirmation within three months. Both are now accepted postulants for the priesthood. Bishop Atwill has held six Confirmation services for All Saints' parish within sixteen months, at which a total of 85 persons have been confirmed.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Bishop Kinsolving in Rochester—Gift to St. Andrew's, Buffalo — Anniversary at Hornellsville—Woman's Auxiliary.

Thursday, Friday, and Saturday, March 10-12, were great days for Rochester. They brought back to our minds that great Missionary Conference, held here in December, 1901, when so many of the leaders in the Church favored us with their presence and their voice. Among these was Bishop Kinsolving of Southern Brazil. The Bishop has been with us again and lifted us up. We feel the better for his visit. He came by invitation of the Church Club of Rochester. He spoke to the Club on Thursday night, on The Work of the Church in Brazil. It was the largest gathering the Club has ever had, coming, too, in the Lenten season, with services all around us. It was a representative gathering of the Churchmen of the city and others. Friday noon the Bishop made the address at the regular union noonday service at St. Luke's Church. The congregation was a fine one, the largest of the year. In the evening he preached in Christ Church to another large congregation—one that filled the large church. Saturday afternoon he spoke to a union service of the various branches of the Woman's Auxiliary of the city, at St. Luke's Church, and in the evening he was the speaker at the regular meeting of the Chamber of Commerce. The usual time of holding Chamber of Commerce meetings is Monday night, but this one was changed to Saturday so that business men could hear the Bishop before he departed from the city. The attendance was double the usual size. The Bishop was warmly received and his address enthusiastically applauded. The subject was "The Commercial Outlook in Brazil."

St. Andrew's Church, Buffalo, has just received from the Rev. W. C. Clapp, mission priest at Bontoc, Philippine Islands, a very beautiful sanctuary lamp for the chapel of the Blessed Sacrament. The lamp, suitably inscribed, is given in memory of Mrs. Clapp, who was known and beloved by some in this parish.

The semi-centennial anniversary of Christ Church, Hornellsville (the Rev. E. S. Hoffman, D.D., rector), was observed with appropriate services on Sunday, March 6th. The Bishop of the Diocese was present and preached in the morning, and in the evening confirmed a large number of persons. During the 50 years of its existence, Christ Church has had but three rectors, namely, the Rev. James A. Robinson, April 1, 1854, to October 1, 1858; Rev. Lloyd Winsor, D.D., January 1, 1859, to June 30, 1889, when "he fell on sleep"; and the present rector, who assumed charge March 1, 1890.

The Woman's Auxiliary of the Church of the Good Shepherd, Buffalo, has just sent as a special Easter gift to Miss Mary S. Francis, principal of St. Elizabeth's School at Standing Rock Reserve, a "wonder-box" containing 64 packages, one to be opened each week in the year, with extra packages for Easter, Christmas, and special occasions. A very general interest was manifested in the collection of these gifts for a faithful worker in an isolated station. This is only one of many indications of the awakened interest and growth in missionary zeal in this young and growing parish.

CANADA.

News of the Dioceses.

Diocese of Ontario.

At the Ordination to be held in St. George's Cathedral, Kingston, on Trinity Sunday, there will probably be 12 candidates, 7 priests, and 5 deacons.—It is stated that quite a number of parishes in the Diocese are

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about to become self-supporting, which have been for many years receiving aid from the mission fund.

Diocese of Ottawa.

Bishop Hamilton, in a recent pastoral, deplores the fact that Lent is not better kept by Church people in the city of Ottawa. —The work of raising the scale of stipends for the clergy is progressing in this Diocese, and it is hoped that the time may not be far distant when the minimum given will be $800. The plan, commenced some time ago, of systematic visitation of the parish by the rural deans is working well. The Bishop has constant supervision of the details of the work.—Clayton, one of the country parishes, cottage or house-to-house services are being carried on during Lent. It is hoped a new church will be built in this parish soon.

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

Viewed as a financial venture, the recent New York production of Wagner's "Parsifal" must be considered an extraordinary success. The receipts for eleven performances were not far from two hundred thousand dollars. Every possible opportunity was taken to turn into advertisements all the objections and criticisms made by the representatives of the Wagner family, hostile art critics, clergymen, etc. It seems to be the common impression that no opera or play of any kind ever received so much "newspaper attention." That everything was adroitly managed to bring this about is plain enough. No one knows better than a theatrical manager how to make opposition of a certain sort fan the flame of public curiosity. If a scientific work, entitled "The Psychology of Parsifalitis" were to make its appearance within the next month or two, it would be entitled to respectful consideration.

That an adequate production of this opera, or "sacred tone drama," or whatever it may be called, has been given in such a manner as to challenge comparison with what has been done at Bayreuth, must be acknowledged as an artistic triumph of the first order.

But that such an achievement should be accompaied by well-defined symptoms of musical hysteria on the part of the public, is indicative of the need for some sort of emotional prophylactic. This will be supplied in the near future, through numerous performances, good, bad, and indifferent. Plans are already on foot for productions in English and in French, and the *craze* for "Parsifal" will hardly increase in a direct ratio with the number of performances.

There has been a most amazing disagreement among the learned critics, both in regard to the music and the religious character of the play. The "deadly parallel" might easily be used to prove that half of what has been written on the subject is antagonistic to the other half.

One of the cleverest critics in the country declares the opera to be "the child of Wagner's artistic decrepitude." Another says, "Heard for the first time, it has left upon my mind the impression that Wagner's powers when he wrote it were on the decline. The wondrous spontaneity and richness of his genius had exhausted themselves. The 'glory and the dream' that were his when he wrote the Ring no longer flooded his mind with their magic. He was in his sixties, and the exuberance of creative power, the passionate effervescence of his imagination, had been expended. 'Parsifal' has been the best advertised opera in the world. The fact that one had to go to Bayreuth to see it enhanced its worth a hundredfold to those who value their pleasures according to price and exclusiveness. If 'Parsifal' had been free to any opera house as the Ring has been, as 'Tristan and Isolde' is, I do not believe it ever would have competed successfully with either of these works of the master's splendid prime."

The musical representative of the New York *Sun* holds that it is "both amusing and pathetic to see an audience sitting with bowed heads at the performance of this Kiralfy spectacle of holy things." He says that "there is something defective in the vision which fails to penetrate the tinselled garb of processionals, ballet, transformation scenes, steam and purple light, and to discern the amaciated and anemic form beneath."

Other opinions are diametrically opposite, and if space were not wanting, we could quote pages to show that this opera represents the culmination of Wagner's powers—in short, that it is his *masterpiece!* In the midst of such confusion of comment each listening spectator has formed his own conclusions as best he could, with a more than pardonable belief in his individual opinion.

The Second Recital of the New York Church Choral Society will take place on April 21st, at St. Bartholomew's Church. The chief vocal numbers will be Bach's "God is a Sun and Shield," Liszt's Psalm XIII., and Dvorak's Te Deum. Bach's Toccata in F (orchestra and organ) will be performed; also Dr. Horatio Parker's Concerto for organ and orchestra, with the composer at the organ. The first American rendition of Coleridge Taylor's Oratorio, "The Atonement," recently given by the Choral Society, was a pronounced success. The thanks of the public are due Mr. Richard Henry Warren, the director of the society, for his energetic and painstaking determination in producing standard works of importance, which would otherwise remain unheard in our churches. Such an organization as the Church Choral Society cannot fail to exert an uplifting and beneficial effect upon the musical community at large, and it is hoped that similar societies will be formed in other cities.

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